

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, NOVEMBER 30, 1898.

NEW SERIES, VOL. 1, No. 3.

A Good Start.

I have just looked over "THE BAPTIST." It seems to an interested party, at this distance, to start well. In my judgment all departments are well manned and womanned. Now let every Mississippi Baptist help self, home and the Lord's cause, by reading the paper each week, and paying for it.

My profoundest sympathy has been with Mississippi in the yellow fever scourge and quarantine;

Every denominational interest has been obstructed. But if there shall be a general rally on all lines of work, your temporary embarrassment may, will, prove a great blessing.

With my knowledge of them, I would risk J. B. Searcy, T. J. Bailey, L. S. Foster, A. V. Rowe, and W. T. Lowrey, any where with any task they would assume.

J. H. GAMBRELL.

TYLER, TEX., NOV. 8, 1898.

"The Baptist Name."

Dr. Macarthur has an article in the last number of THE BAPTIST, our new paper, which is well worth preserving as a valuable historical document. It's worth will be seen in what it does not say, (or what is read between the lines) as well as what it does say.

1. He does not find it necessary to quote any Pseudo Baptists or doubtful characters, not even "Rogers Williams" as furnishing either experience, blood, or history, in making up the true record of our noble people, who have proven themselves in all the ages to be worthy of their scriptural name and origin.

2. He does not in any sense discredit the obvious interpretation that by far most Southern and very many Northern Baptists place upon our Lord's language in Mathew 16:18: "Upon this rock I will build my church," etc., as a pledge of the continuance of His churches, nor his language in Mathew 28:20: "Lo I am with you alway, even to the end," etc., as a guarantee or collateral of the certain fulfillment of

that pledge. So far from attempting such a hazzardous thing he even allows us to infer from language plain enough, that the connected history of such a continuance is well nigh made out.

3. And lastly, there is no catering to a morbid "church branch" theory appetite or bidding for popular applause in the way of caricaturing, slurring, or belittling of his Baptist brethren who stand for an honest and fair interpretation of the New Testament, as illustrated by Baptist continuity, and Baptist consistency in denying the validity of "alien immersions" and the propriety and justness of "pulpit affiliation," usually known as "Landmarkism."

Now while the Doctor's article is not as full as he could have made it, it is pure gold in its generous scope and should be read by all our people who have an interest in Baptist history and sound doctrine.

J. A. H.

The Paper—Texas, Etc.

THE BAPTIST reached me in New York where I am temporarily on business. It has the right tone and is pleasing in appearance. Of course, the substance is all right. If Mississippi Baptists know how to butter their bread they will give the paper a unanimous, practical support, that means they will subscribe for it and pay for it.

I was grieved at the death of Brother Taylor. He was a worthy, true minister of Jesus Christ. How little we can forecast events. It is well that we walk by faith, not by sight.

"My times are in thy hands.

My God, I would have them there."

To my friends in Mississippi, let me say a few words. There need be no fear as to the success of the right in Texas. The present contest, waged all over the State for years, during the last year took something of a turn. The friends of the war, instead of a silent policy, took up the issues and met them everywhere. The people were enlightened, and with a delegation of from 2,500 to 3,000, there were not over 200 negative votes

on any issue. The report of the Board, drawn as strong and clear as I could write it, after full and free discussion, passed with a rising vote, only six voting in the negative. But a few will continue the fight.

Texas is an unparalleled field. The people are a great people. They are uncommonly intelligent, aggressive and progressive. Texas is now the leading Baptist State. There are certainly more than 200,000 white Baptists there now, and in fifty years there will likely be a million. It is a wonderfully attractive State to work in. But preachers doing tolerably well in Mississippi would do well not to move to Texas. There are 1,500 unemployed preachers in the State now. It is hard to get settled and easy to get unsettled. If any brother concludes to try it a while he would do well to carry money enough with him to buy a return ticket.

J. B. GAMBRELL.

The editor preached at Clinton last Sunday morning and night to excellent audiences. The students, both boys and girls, were present, and paid good attention. Few places afford so fine an opportunity for doing good as Clinton.

All churches in Union Association which expect help from the Executive Board of said association, please apply to Bro. S. R. Young, at Martin, Miss., on or before December 8, 1898.

By order of the Board.

J. W. WALTERS,
Sec'y.

Convention Board Meeting.

There will be a meeting of the Convention Board in the Mission Rooms of the Jackson church, on the 13th day of December. This is the annual meeting for making appropriations for 1899. The Board requires that applications shall be made by churches and not individuals; and that these applications be officially signed. Let all requests for help go to Dr. A. V. Rowe, Winona, Miss.

T. J. BAILEY,
Secretary of Board.

Words of Encouragement.

Editor Baptist:

Enclosed find check for \$2.00 subscription. I take your paper not merely from a sense of duty; I do it gladly because of the merit of the initial copy sent me. There is "meat" in it. Dr. Gambrell's article, "America's Mission," furnishes food for thought. Whatever else Gambrell has forgotten, he has not forgotten how to write.

Dr. McArthur's splendid article, though long, is so full of facts, rich in history and sound in doctrine, that it will bear a very careful if not a second reading. "Sunday Schools," by Jno. T. Buck—the level-headed man on that subject I know in Mississippi—is worthy of the attention of every preacher in the State.

There is in this first copy much more of interest. I read with pleasure what "J. L. P." had to say of Mississippi College; and "Toledo's Curious Mayor," and "Strange Bible Facts," collected by the Spanish Prince in his long prison life. Then I took my Bible to verify what he said; and I read and searched, and thought. Some one in your office knows what to put in a paper. Keep faith with the hope this first copy inspires; then long may it wave!

With such a paper and such a President for Mississippi College and faculty, as we now have, the clouds lift.

Yours,
B. T. KIMBROUGH.

Dr. Sproles, on last Saturday morning, sent his letter of acceptance to the First Baptist church at Vicksburg. We regret sorely to have Bro. Sproles leave Jackson, but are glad to have him at Vicksburg. That is one of our most important cities, and Dr. Sproles is just the man to harmonize discordant elements, and do a monumental work for the Lord in the Hill City.

The excellent article by Dr. L. E. Hall on "Importance of Sound Doctrine," in our first issue was, very much to our regret, divided, part of it appearing on page 6, and the other part on page 44. Fortunately, however, both parts make complete sense.

Japanese Religion in 1897.

BY J. H. DE FRET, D. D.

The moral and religious condition of Japan, so far as one can contemplate an isolated year, must be considered in relation to political questions and to the influence of contact with Western thought.

When early in the year newspapers and magazines began to say that the incoming of foreigners to dwell freely in any part of Japan and to engage in business like natives, would affect the moral and religious systems there, and would probably give a new impulse to Christianity, I thought the statement hardly worthy of notice. But it has had wide expression emphasized by a spirit of opposition to any further encroachments of Christianity.

Buddhists have been bracing up and raising the question whether their sectarian differences might not now be laid aside to unite in saving the land from any new advance on the part of the Western religion. Some of their belated priests still reiterate the old charge that missionaries are only the fore-runners who deceive and win over the people, after which the strong nations will come and steal the country. In one far-back country village of unwavering Buddhist traditions, where no foreigner has ever been seen, I heard a band of priests holding mass meetings to warn the villagers against ever allowing Christianity to get the least foothold, "for," said they, "the aliens are rich and crafty. They are especially fond of Japanese girls, and you parents who have daughters should take care that no foreigners win their hearts; for if once these men get into your homes they will surely get your lands, and then Japan is lost."

Shintoists, however, have made the biggest fuss. Even some professors in the University, one formerly a Christian, have laid themselves out to show that the worship of the nation's ancestors and supreme loyalty to the Emperor are all the religion Japan needs, and the only religion that can save the nation. Scholars who ought to know something of anthropology are led into the extravagant statement that the Japanese nation is descended from the same ancestors, and therefore has a unity wholly different from all other nations, and that the worship of these ancestors has inspired the national life from the very begin-

ning, and is the only religion that can conserve the national spirit. This movement is called Nippon Shugi, the Japanese (national) Principles, and some of the influential magazines have been captured in its interests, educational circles also showing a tendency blindly to follow this lead. It has reached an almost insane point in its defense of the imperial line and in its violent opposition to Christianity. Some of the test questions solemnly proposed are so exceptional since the days of Julian that they are worthy of being posted on the other side of the Pacific:

"Is it possible to reconcile the idea of the sacredness of the Japanese Emperor with the doctrine of Christianity which teaches that Christ is the Supreme Governor of all things, both visible and invisible?"

"Is it not against the very Constitution of Japan to recognize supreme beings such as a God, a Jesus, a Pope, a Church or a Bible, other than the Sovereign of the country?"

"Do Christians mean to regard Jesus as a faithful subject of the Japanese Emperor, or do they mean to bring down the latter under the rule of the former so that he might offer the prayer saying, 'Jesus, the Son of God have mercy upon me'?"—*The Far East*, September, 1897. Quoted from Nippon Shugi Magazine.

It would be a great injustice to Japan to think that this kind of nonsense finds any sympathy in the government, or that it is a movement gaining strength. It is simply a conservative attempt to arrest the dying out of ideas that had full sway before the opening of the country. Since then the spirit of inquiry has been altogether too strong to permit any such assumption to go unchallenged and unrebuked. There is no danger but that Japan, on the whole, will be true to her splendid XXVIIIth Article, which says the people shall have religious liberty "within limits not prejudicial to peace and order and not antagonistic to their duties as subjects." But it is this qualification that has been seized upon as a basis of attack upon Christianity, and which affords shelter to the narrow statement of a number of primary school-teachers who are misled by the bigotry of those who are in charge of the normal schools. These persons freely affirm that Christianity is opposed to the Im-

perial Rescript which hangs in every public school. They also claim that it "will wound the national spirit." The principal of a common school recently spent an evening with me, and in the course of two hours' conversation, he repeatedly cautioned me in spreading Christianity not to wound the national constitution. So I asked him to give me a single particular in which there was any such danger. He parried my inquiry until I claimed the right to know his meaning definitely. Then his reply was that the people had deep reverence for the shrines of the Sun goddess at Ise, from which the Emperors of Japan are descended, and though there might be some superstition in the belief, yet the shrines stand bound up with the national life, and Christianity might bring dishonor upon them. To which I replied that I had visited the Ise shrines several times, and the one conspicuous thing that astonished me was the flourishing houses of ill-fame that were seen here and there for miles along the roads that the pilgrims take, and every earnest and enlightened lover of the name of Japan must feel that these places are a shame and a wound to the national life. But Christianity would be a powerful aid in driving away that evil, while all of worthy historic memory would remain purified and a real honor to the land.

But I suspect that what this teacher was so solicitous about was not the Ise shrines but the Imperial family. It is this that the common school teachers refer to with anxious faces when they speak of the peril the religion of the West will bring to the national life. The place this thought holds in the moral and religious ideals here has been again and again set forth in numerous publications; but it cannot be fully understood apart from a frank consideration of what differentiates the Imperial line from all other royal houses.

How happens it that of all the thrones in the world only Japan's has had from first to last but one dynasty? Various answers are given. Some have easily replied that with twelve consubines and the privilege of adoption besides, it cannot be difficult to keep a line going forever. But such persons forget that this method of maintaining royal lines has been virtually universal, but everywhere else it has failed. Another solution is that Japan's geographical separation from all other nations, so that she has never been invaded, has

enabled the line to descend unbroken. But that, even with the first reason, is by no means sufficient for the horribly destructive internal wars might easily have changed the dynasty a score of times. It is without a doubt the universal belief in the divine descent of the reigning emperors that is the one main cause of the stability of the line. The worship of this sacred line must not be confounded with the gross deification and worship of the old Roman emperors, which violated some of the best moral instincts of thoughtful men and was a sure sign that the end was near. Here the worship has been a genuine belief in the essential deity of the occupants of the throne, associated with the virtue of unquestioning loyalty to a person "sacred and inviolable." It has been one of the glories, perhaps the glory of Japan's history and the secret of her peculiar national character—this deep religious reverence for, and enthusiastic loyalty to "the divine line unbroken from ages eternal."—*The Independent*.

Baptist Orphanage.

During the yellow fever epidemic in Jackson I received for this Institution the following amounts from these sources:

IN CASH.

Citizens of Clinton, by E. W. Cabanis.	\$ 10 00
Cold Water Baptist church, by J. T. L. Tate.	12 25
Mrs. Theodore Granberry, Hazlehurst.	1 00
R. P. Bond, Winona.	10 00
W. G. Steen, Brandon.	1 00
L. M. S. Sallis, by Mrs. May S. Boyette.	10 00
Batesville Baptist S. S., by the girls.	9 00
Citizens of Blue Mountain, by T. C. Lowrey.	20 00
Canton Baptist church, by Mrs. A. J. Alexander.	10 75
Magnolia Baptist church and S. S., by W. A. Gill.	26 35
Crystal Springs Baptist church, by L. M. Dampier.	20 85
Myrtle Baptist S. S., by S. C. Dorden.	8 00
A. J. Love, Durant.	5 00
S. Willbanks, Durant.	5 00
Magnolia Baptist church, by W. A. Gill.	1 85
Citizens of Senatobia, by B. A. Tucker.	45 00
Isam Evans, West Point.	5 00

Misses Roach, Sardis.	5 00
Citizens of Clinton, by E. W. Cabanis.	2 00
State Line church, by J. J. DuBois.	12 00
State Line S. S., by J. J. DuBois.	2 50
State Line L. M. S., by J. J. DuBois.	3 00
New Albany Baptist church, by Mrs. Corlee Potts.	6 13
New Albany L. M. S., by Mrs. Corlee Potts.	5 25
Coldwater Sunbeams, by Mrs. H. M. Callicott.	8 60
Pontotoc Baptist church, by R. T. Brown.	25 00
W. N. Nash, Jackson.	2 00
Kosciusko Baptist church, by H. P. Hart.	8 40
O. D. Bowen, Ellisville.	16 00
Citizens of Carrollton, by Mrs. K. G. Aldridge.	35 00
Miss L. A. Roach, Sardis.	1 00
Citizens of Duck Hill, by Mrs. L. Rose and Miss L. Gattis.	11 50
W. M. S., Duck Hill, by A. V. Rowe.	5 00
Mar's Hill Baptist church by A. V. Rowe.	2 85
Citizens of Leland, by Mrs. Addie S. Milam.	6 50
I. N. Ellis, Hazlehurst.	10 00
Ripley Baptist S. S., by Thos. Spight.	19 00
Long Town Baptist church, by committee.	12 45
Long Town Baptist S. S. by committee.	12 55
C. F. Woods, Meridian.	3 00
Citizens of Enterprise, by John L. Buckley.	10 00
Goodman Baptist church, by J. T. Ellis.	5 00
A. J. Miller, Yazoo City.	9 50
Citizens of Lexington, by Dr. Shepherd.	27 85
Hernando Baptist church, Mrs. Geo. Banks.	30 00
E. E. Thornton, Booneville.	8 25
Miss Lizzie Butler, Harpersville.	3 00
Verona Baptist church, by John S. Cobb.	10 00
J. L. Williams, Stonewall.	16 25
Citizens of Greenwood, by Judge Williamson.	36 85
Dr. F. L. Riley, Oxford.	5 00
Miss Willie Burgess, Starkville.	5 00
Citizens of Forest, by Oliver Eastland.	22 50
Mrs. M. T. Aldridge and children, Hampton.	1 00
Mrs. O. S. Winston and friends, Trayser, Tenn.	6 00
L. M. S. Arkabutta, by Mrs. J. W. Thomason.	10 00

Pearl Leaf Association, by D. C. Rogers.	26 09
Merchants Exchange, St. Louis, Mo., by J. L. Power.	50 00
Cherry Creek church, by B. O. Garner.	8 00
Arthur Flake, Winona.	5 00
Summit Baptist church, by I. H. Anding.	20 00
Johnson Baptist church.	4 50
Citizens of Dry Creek, by Phillip Didlake.	13 60
Miss Julia Harbutt, Meridian.	1 00
Friend of Orphans, Pickens.	50
W. M. Former, Como.	1 00
Houlka Baptist church, by R. A. Cooper.	6 77
L. M. S. Committee, by Mrs. Stanley.	5 00
Citizens Blue Mountain, by T. C. Lowrey.	2 00
Friends at Insane Asylum, by Miss Ida Frink.	42 05
Mrs. T. K. Roby, Lula.	1 00
Ebenezer church, by N. W. P. Bacon.	9 00
Miron church, by C. B. Ray.	17 10
Citizens of McCool, by J. M. Carr.	11 00
J. L. Huggins and wife, Corinth.	5 00
Shannon S. S., by J. Carothers.	8 50
Shiloh church, by W. E. Hawthorn.	5 60
Bethel church, by A. G. Perry.	3 00
Mrs. M. R. Appling, Scooby.	5 00
J. H. Brown, Cascilla.	12 50
Mrs. John K. Nutt, Gedgetown, Ky.	1 00
Spring Hill church, by T. J. Miley.	10 50
Citizens of Flora, by G. H. Goodloe.	35 00
Salem church, by J. H. Tyler.	2 50
W. M. S. Wesson, by Miss Edna Byrne.	7 25
W. M. Shuqualak, by Mrs. M. C. Edwards.	33 00
Carson Lemley, Jackson.	1 00
Sam'l F. Gill, Trayser, Tenn.	1 00
Spring Hill church, by C. B. Rea.	7 80
Mrs. Forgus Hall and neighbors, Strayhorn.	6 25
Union Baptist S. S., by J. W. Swell.	2 30
Citizen's Steens Creek, by Mrs. P. B. Berry.	15 00
Citizens of Brandon, by R. E. Gayden.	30 60
Mrs. Sue W. Price and friends, Ocean Springs.	8 25
L. A. S., Byhalia, by Miss Ida DuBois.	8 00
Sunbeams, Byhalia, by Miss Ida DuBois.	2 00
Macon Baptist Sunday School, by E. B. Boyd.	16 35
Misses Zella Morre, Ada Merchant and Nannie Massey, Carthage.	4 40
Citizens of Brandon, by R. E. Gayden.	2 00
Brooksville church, by Misses Laura Buff and Annie Jones.	34 90
C. A. Walters, Kincaid.	5 00
Miss Rutte Saul, Sandersville.	6 15
W. E. Berry, Blue Mountain.	2 00
\$ 1123 84	
(Of this amount \$260.75 were sent to L. S. Foster in letters which I answered at the direction of Dr. Fulgham, the attending physician.)	
FOR FUEL, PROVISIONS, ETC.	
Ivy Coal and Coke Co., Birmingham, through Col. Power, 25 tons of coal.	\$ 53 75
E. B. Pool, Jackson, ten doz. eggs.	1 50
J. A. P. Campbell, Jackson, 4 lbs. butter.	1 00
Z. Taylor, Jackson, 1 gal. molasses, one-half bu. potatoes.	90
N. N. Campbell, Jackson, 4 lbs. butter.	80
Jones Bros., Jackson, provisions.	10 00
J. G. Toole, Jackson, 12 lbs. butter.	2 50
Mrs. M. Nelson, Jackson, 5 lbs. butter.	1 00
W. S. Gordon, Jackson, one-half bu. potatoes.	40
\$ 72 85	
\$ 1196 69	
I have made the following disbursements:	
All fuel, provisions, etc., to the amount of.	\$ 72 85
For groceries from J. L. Waller.	6 87
For meat from J. Ehrman.	6 97
For nurse from I. C. Enochs.	25 02
For bread from Risher Co.	11 52
For Coal from Council Coal Co.	4 54
For oysters from J. Messina.	1 52
For nurse Mrs. Emma Lynch.	22 90
For drayage by Geo. Jennison.	52
For mattress and springs from I. Strauss.	
For stove and pipe from McClelland and Smith.	
For freight on bedsteads.	
For shoes from Whiting & Gray.	
For exchange on Senatobia check.	
For telegram L. S. Foster.	
For telegram to Mrs. Burgess.	
For postal cards, revenue, exchange, etc.	
For groceries from A. Zehnder.	
To P. B. Bridges (chickens and eggs).	
To T. P. Barr, groceries.	
To Ramsey Wharton, coal.	
To McClelland & Smith, 2 stoves and pipes.	
To H. M. Kerhaghan, lamp chimneys.	
To A. Zehnder, groceries.	
\$ 212 79	
Check to L. S. Foster.	
\$ 983 90	
\$ 1196 69	
H. F. SPROLES, Trustee.	
I have carefully gone over the above statement with Bro. Sproles and examined all receipts and disbursements and find it strictly correct in every particular.	
L. S. FOSTER, Superintendent.	

Christian Hand-Shaking.

BY ST. CLAIR LAWRENCE.

It is easy for the skillful physician to determine the condition of his patient by the hand alone. If the hand be hot, the skin dry, the pulse rapid, he knows there is fever. If the hand is cold, clammy, relaxed in muscle, there is prostration and weakness.

In like manner, the hand is an index to the feelings of the heart, clearly manifest, especially in hand-shaking. We often learn all we care to know of a man by simply shaking his hand. We make no mistake in concluding that a strong, earnest grip of the hand means a warm heart. There is rarely, if ever, an exception to the rule. But if the hand of the man we meet is given with reluctance, remaining passive in the palm while we do all the shaking and all the squeezing, we are made to suspicion that he is neither our friend nor the earnest friend of anybody else.

When acquaintances meet and

(Continued on page 6)

OBITUARY.

In Memoriam.

Rev. E. A. Taylor D. D., fell asleep Nov. 9, 1898, aged 42 years.

"Blessed are the dead who die in the Lord from henceforth; yea saith the spirit, for they rest from their labors, and their works do follow them."

Whereas, it hath pleased God to call our beloved pastor, Rev. E. A. Taylor, from the labors of earth to the rewards of heaven, and

Whereas our hearts are heavy with sorrow for this great bereavement that we cannot understand, and

Whereas, we know that our God is also our Father and dealeth with his children in love and not in anger, therefore,

Resolved, That in the death of Dr. Taylor this church has lost an active and devoted pastor; his family a fond and affectionate husband and father; the Baptist denomination an able and courageous scholar and champion; Christianity a loveable and exemplary exponent, the community a most helpful member, and all of us a gentle, kind and loving friend.

Resolved further, That while we bow with Christian submission to the will of Him who doeth all things well, we feel most deeply this crushing disappointment of hopes so bright and dear, are not ashamed of our tears for our pastor and friend, and sorrow most of all for that we shall see him no more.

Resolved further, That as a tribute of respect and affection, the pulpit be draped in mourning for thirty days.

Resolved further, That we review with thankful hearts the effective, though short ministry of Dr. Taylor at this place, whose influence has been all for good, and the memory of which shall always be so sweet and tender.

Resolved further, That to his aged mother, his devoted wife and children and his sorrowing brothers—those "hearts bowed down with weight of woe"—are extended our most tender sympathy, commending them to the Father of Mercies for that consolation and peace that the world cannot give, for the loss of the dear one who is not dead, but only gone before.

Resolved further, That a memorial page be set apart in our minute book, that these resolutions be spread thereon, and the family of

the deceased be furnished with a copy.

Adopted by First Baptist Church, Vicksburg, Miss., in conference this 18th day of November, A. D., 1898.

M. T. Martin has finished his work. A great and good man is gone. He was great because he was specially and peculiarly fitted, like Paul, to preach the pure and original gospel as it was in the days of Christ himself and the apostles. And now just as it did then, causes divisions and persecutions. He realized that the majority of the members of our churches, ushered in by the modern revival machines, had not seen and accepted Jesus Christ as the end of the law for righteousness. Thus he was uncompromising with God's holy truth, though it always subjected him to the criticisms, sneers and taunts of his persecutors, and the great aim of his life was that people might know the truth and be saved.

In the language of the substantial, the realistic might say that the good Lord took a day off when he made M. T. Martin. As one who loved him as brother and dear friend I will say there is only one M. T. Martin. Men may come and men may go but M. T. Martin goes on and on forever!

E. T. SMITH, JR.

Rev. M. S. Shirk.

This aged servant of God passed to his reward on the 31st of October, 1898, at his home in Osyka, Miss. He was born in Butler county, Ohio, November 27th, 1818, and so lacked but little of being eighty years old. More than fifty years ago Bro. Shirk graduated from both the literary and theological departments of Madison University, Hamilton, New York, known since as Colgate University. At the age of seventeen he was converted, being baptized into the fellowship of the Baptist church at Oxford, Ohio, of which his father was then pastor. In 1845 he attended the meeting of the Mississippi Baptist State Convention at Grenada. Uniting by letter with the Preston Baptist church, Yalobusha county, he was licensed to preach. The next year, 1846, at a meeting of the State Convention, held at Columbus, he was ordained to the full work of the ministry, the presbytery being composed of Revs. John Micon, Basil Manly, Sr., D. D., and Isaac McCoy.

Bro. Shirk taught school during much of his life, for which he was so well qualified, and to which he seemed specially adapted. At different times he was engaged in teaching at Nashville, Tenn., Shreveport, La., Mt. Pleasant, La., and other points. He established the Amite Female Seminary at Liberty, Miss., in 1853, and this school did well until broken up by the war between the States, his college buildings, piano, etc., being burned by the enemy, and for which he never received any pay. But the results of his work still live. There are yet in South Mississippi many good Christian women who were once his pupils at Liberty, and who cherish his memory with undying love and esteem. Teaching, however, was by no means all of Bro. Shirk's life-work. He was also an excellent preacher. In speaking he used exceptionally good English, and his reasoning was clear and convincing. And then he was so zealous in prayer. We who have heard him pray can hardly forget his faithful pleadings at the Mercy Seat. He was pastor of many churches, serving these much of the time in connection with school-room duties. In the sketch of his life prepared for Bro. Foster's book, "Mississippi Baptist Preachers," he gave the following summary of his ministerial work: Sermons preached, 6000; number of baptisms, 2000; marriages celebrated, 400; number added to churches where he labored, 600. But the results of fifty-two years of preaching can not be put down in figures, for he preached that gospel which is the power of God unto salvation. How wonderful to reflect on such a life!

Bro. Shirk was married three times, his last wife surviving him. He leaves no children.

After funeral services, in the old church at Osyka, conducted by Rev. J. E. Thigpen, of Hazlehurst, assisted by pastor Thomas and the writer, the body was laid to rest by the grave of his second wife, where it awaits the second coming of the Redeemer.

"Servant of God, well done; Rest from thy loved employ. The battle fought, the victory won, Enter thy Master's joy."

T. C. SCHILBING.

Died.

On September 22nd, 1898, A. Bailey Jones passed from the

walks of men into the presence of God. He was the son of M. G. and S. E. Jones and nephew of the Business Manager of THE BAPTIST. Having been born on the 27th day of December, 1876, he was, at his death, 21 years, 8 months and 15 days old. When a mere boy he professed faith in Christ and led an upright life. He was a dutiful son and faithful in every relation of life. May this be God's own way of bringing the whole family closer unto himself.

B.

Mrs. Mattie L. Leavell.

At 2:30 o'clock P. M., November 14th, 1898, Mrs. Mattie L. Leavell, wife of Dr. R. M. Leavell, of the University of Mississippi, fell asleep in Jesus. Her going away was as quiet and apparently as painless as the falling asleep of a babe on its mother's bosom. Truly she found the dying bed to be as soft as downy pillows are.

Our dear sister leaves a church and many friends to mourn their loss. Her kind and gentle ministrations will be greatly missed in home, church and community.

A chief characteristic of hers was helpfulness. It is said that no poor tramp was ever turned away from her door unaided.

The development of this Christ-like character was begun in girlhood, while the dew of youth was still upon her cheek. Retaining consciousness to the last, she gave frequent expression to her unshaken faith and confidence in the promises of God. And in departing pronounced a benediction upon her weeping and sorrowing husband. Her death was a glorious victory.

Sister Leavell was the daughter of Joel H. Berry, well known by older citizens in both church and State, and a sister of Rev. J. S. Berry and Prof. W. E. Berry, of Blue Mountain, Miss.

Though her body is beneath the sod, the fragrance of her memory shall abide with us as an inspiration to better and nobler living.

May the sorrowing husband and daughter be sustained by the grace of Him "who is a very present help in time of trouble."

W. I. HARGIS.

University, Miss.

Mrs. Matilda Tucker.

"Asleep in Jesus, blessed sleep From which none ever wake to weep."

Our heavenly Father in His unfailing wisdom has again sent into

our midst his death angel. The soul of Matilda Tucker, wife of Robt. L. Tucker of Chulahoma, Miss., passed out of its mortal tenement and entered the mystic realms of death on Aug. 26, 1898. Though the message was sudden and unexpected, we believe her lamp was found trimmed and burning, and she is now basking in the sunlight of her Savior. She was young, just in the bloom of womanhood. She was born on the 29th of March, 1869, and was married on the 1st of January, 1889. She leaves a husband and four little children to mourn her loss, and a host of friends to cherish her memory.

In disposition she was modest and retiring, her virtues being best known to those who were intimately associated with her. She loved her home and family as few women do; her greatest joy and pleasure was in administering to the comforts of her husband and children. She was a true and faithful wife, a tender and loving mother. She was for many years a member of the Missionary Baptist church, and a faithful consistent Christian. A strong friend of preachers; they always met a warm-hearted and cordial welcome at her home. But her trials in the flesh have ceased, her labors on earth are ended and she has gone to reap the reward of eternal rest. Why God, in his providence should take her to himself, just at a time when to us, she appeared to be most needed by her grief-stricken husband and dependent little ones, we cannot understand, but having an abiding faith in the wisdom of his ways, we can console ourselves with the assurance that "all things work together for good to them that love God," remembering that "whom the Lord loveth he chasteneth."

May God in his infinite mercy comfort and bless the hearts of the bereaved husband and little ones, and help them to bow in humble submission, and to ever look up with an abiding faith and say, "Lord, not mine, but thy will be done."

"Call not back the dear departed, Anchored safe where storms are o'er, On the borderland we left them, Soon to meet and part no more. Far beyond this world of care, We shall find our missing loved one In our Father's mansion fair."

ONE WHO LOVED HER.

At his home, seven miles south of Westville, Simpson County, Miss., Sept. 22, 1898. Bro. E. C. Shivers

passed away quietly after a month's illness of typhoid fever.

His death was a great shock and an irreparable loss to his family.

Until a few days before he died, the family had thought little about having to fight the battles of life without him, and were illly prepared for the shock.

Bro. Shivers loved his family, and provided well for all their needs.

His family loved him and duly appreciated his zealous efforts to supply their wants.

When the time came to give him up, it was almost more than they could bear.

He was a highly respected citizen; and felt a deep interest in all the affairs—political, social and religious—that were for the good of the people.

The great company of people, both black and white, and the sad look on their faces, as they stood around the open grave, bespoke their sense of personal loss in giving up one in their community, who had been of so much benefit to it.

He loved his church and pastor, and his affairs were never so urgent as to keep him from his church meeting.

He died at the age of 57 in full triumph of faith, having been active in his Master's service for more than twenty years.

He leaves an aged mother, (84) a loving wife, and eleven devoted children to mourn their loss.

May the Lord graciously bless and comfort them in their time of sorrow, and incline the hearts of the children to emulate him in his love and zeal for his Master's cause.

J. R. CARTER.

"We have already sent Bibles to Africa, to Cuban refugees in Florida, and in many different languages for distribution among the immigrants in Baltimore and many other places throughout the Union.

These appropriations for the most part are made either through the State Boards or through the Home Mission Board of the Southern Baptist Convention.

We recently sent to Bro. O'Halloran, missionary for the Home Board working in Santiago de Cuba nearly a hundred dollars worth of Bibles, a large number of hymn books, and nearly ten thousand pages of tracts, all, of course, in the Spanish tongue. These people have hitherto known nothing of the Bible, and now for the first time will hear, every man in his own

tongue, of the wonderful works of God.

J. M. FROST.

Baptists should do all their Bible work through our own channels, and not through the American Bible Society, which refuses to circulate Bibles in any tongue which translates baptizo correctly.

We learn from a communication from Bro. C. R. Dicken that the Durant Baptist church took advantage of the absence of the pastor, Rev. J. P. Hickman, to raise, without his knowledge or consent, pastor's salary, \$110.00, additional, and while the ball was rolling they decided to reduce their church debt \$200.00, which amount has already been paid. Bro. Hickman can do better work now than ever before. Some other pastors would like to have such bits of fun perpetrated on them. Our churches could make their pastors almost anything they wished them to be. Will not others follow Durant's noble example? It would pay handsomely.

The Christian Index has a very interesting letter from Bro. J. R. O'Halloran of Santiago. He held his first service there on the 23d of October. He had over two hundred persons present. Since that day the church has been established there. He has a school with 92 pupils present.

He visited Guantanamo on the 27th of October, where Bro. D. H. Parker, chaplain in the army is stationed.

Bro. O'Halloran preached at this place on October 31, and 17 persons were baptized.

"Bells of Heaven" is a new hymn book by John C. F. Kyger, of Waco, Texas. The book contains some 340 pages. The tunes have shaped and round notes. It contains the choice old songs and tunes, and many good new ones. We think it a good book. Price, single copy, 75c; one dozen \$7.20; one hundred \$55.00, not prepaid.

The Brookhaven subscriptions to State Missions. These subscriptions were one of the many factors for good that made the Brookhaven convention great among conventions. We were glad and counted ourselves happy in the prospective speedy paying off our missionaries. Alas! who could see the future so close at hand, when once more we should be in the throes of quarantine.

Churches could not have meetings, pastors were off from their

flocks, and what little money was on hand seemed to be kept against the coming of the fever in taking care of the sick, providing for necessities, or else for hasty flight. Is it any wonder that money subscriptions were unpaid at the time they were expected, but now may I not call the attention of all whose subscriptions are unpaid, and ask that as soon as possible let me hear from you.

A. V. ROWE.

Rev. D. H. Parker writes the Index under date of Nov. 2, and tells of the wonderful sermons preached by Bro. O'Halloran at Guantanamo, and how after baptizing the persons named in Bro. H's letter they proceeded to organize a church then, and there, Bro. Parker says, "Truly the Spirit has made no mistake in sending O'Halloran to this province. He preaches in the power and demonstration of the Spirit, and with power, yet there is apparently no effort, as some call it. There is liberty for him. He tells me he has 280 pupils in a day school at Santiago."

Henry Ward Beecher announced one of his rules for Plymouth church as follows: "The sexton has strictest orders whenever he sees anyone asleep in the congregation to come immediately and wake me up." This ought to be a standing order with all pastors. It would be hard on the preacher but not on the people.

Dr. T. S. Dunnaway, after a continuous pastorate at Fredricksburg, Va., for thirty-two years, has tendered his resignation.

Rev. W. M. Vines, late of Chicago, has accepted a call to the First Baptist Church, Ashville, North Carolina.

The Maria Teresa will not stay down. She has drifted ashore, and efforts are again being made to recover her, and bring her to this country.

Sid Williams and Bro. Brown held a meeting recently at Glencoe, Ky. Thirty-six were added to the church. Sid is a wonder. He seems to be doing more good than anybody. The Lord continue to bless him.

Rev. Oscar Haywood, of West Point, has been called a second time to the First Baptist Church, Jackson, Tenn. This is a high compliment to Bro. Haywood.

Baptist Directory.

STATE CONVENTION.

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TRUSTEES OF MISSISSIPPI COLLEGE.

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Rev. J. L. Pettigrew, Clinton, Secretary.

[Continued from page 3]

shake hands with an ardent, hearty good will, it is another seal upon a bond of true friendship; more emphatic and eloquent in expression than the poetry of love. Hand-shaking is a practical agency of brotherly communication by which Christians strikingly declare their fraternal affection for one another. It may go into disrepute in "fashionable" religious circles, and be subjected to derision in "upity" assemblies, convened in the name of Christ; but its spiritually magnetic power shall never be weakened, and its true glow shall never fail to be realized when practiced in church circles, associational and other religious assemblies as in the days of our fathers.

As far as my observation has gone, every man who pretended to disbelieve the Bible was leading a bad life. The Bible is hostile to every species of wrong doing and, of course, bad men will try to persuade themselves that it is not true.—Selected.

Our Pulpit.

BY REV. W. W. TINKER, PINE BLUFF, ARKANSAS.

"Asshur shall not save us: we will not ride upon horses neither will we say any more to the work of our hands. Ye are our gods: for in Thee the fatherless findeth mercy."—Hos. xiv. 3.

We have in the text before us at once a sad feature of Israel's degeneracy, and a wonderful exhibition of God's forbearance and love. But while the heart of God goes out in affectionate yearning towards Israel, and he shows a deep-felt anxiety for their return, yet there are conditions. Israel must not expect to divide her trust and worship between God and other objects. Before the arm of God will be extended to save or help, they must set aside all dependence upon earthly powers. Before God will permit himself to be the object of their worship, all idols must be cast down, and the work of their own hands ignored.

Let us now notice these sins which were so flagrant in the sight of God as to need special renunciation. They are namely: Trust in Assyria, appeal to Egypt for help, and idolatry. These are expressed in the highly figurative style of this prophet by the peculiar words of the text.

To explain apparent confusion in the remarks that shall follow, speaking of Israel, the whole people are meant, without reference to the division.

The first sin, "Trust in Assyria," was an act of Judah under Ahaz, who, being attacked by the Syrians and Israelites, "sent messengers to Tiglath Pileser, King of Assyria, saying, I am thy servant and thy son, come up and save me out of the hand of the King of Syria, and out of the hand of the King of Israel, which rise up against me," (2 Kings xvi. 7), which request the King of Assyria granted.

The sinful nature of this act, and its great guilt, lay in the circumstances. Judah, viewed as an ordinary people, cannot be censured for appealing to a strong power for assistance in time of war. But they were no ordinary people. They had been taught the lesson often that their only help was God, it was to him they were to go in time of trouble; but now their hearts had gone astray; they were filled, doubtless, with a sense of their own importance, and thought themselves fully competent to manage their own affairs, without constant appeal to, and dependence upon, God.

They imagined, in the vanity of their own heart, that they were bringing to their aid a never-failing power when they appealed to Assyria. They had been fascinated by the growth and power of that nation, and longed to put themselves under its shadow; the end is attained; Judah was made a slave to Assyria, and in turn received their protection, (?) but how dearly they paid for it!

It is a sad comment upon the spiritual condition of this people at this time, that the King of Assyria was paid out of the treasury of the house of the Lord. The gold and precious metals too, from the altar were presented to him. Can we wonder at the anger of God? The contribution of the people for the support of the worship of God's temple given to an idolatrous King for the little protection that he might afford them! It is no wonder that God required as the first step to repentance, renunciation of Assyria.

This was demanded because of the insult to the dignity of God, for a cursory glance at the policy of Judah in this case will reveal its ruinous nature and its inevitable result, i. e., captivity in Assyria. They might rejoice over their deliverance from enemies without congratulating themselves in having so powerful an ally, failing to see that same power which had helped them was fastening itself, vampire-like, upon their vitals and sucking away their life-blood. The shadow of Assyria, which they thought was protection, proved to be the shadow of death.

The second sin "Appeal to Egypt," was an act of Israel. This is indicated in the figurative expression, "we will not ride upon horses," the cavalry and charioteers being the most characteristic and formidable feature of the Egyptian army.

Israel had become tributary to Assyria. King Hoshea, hoping to rid himself of so dangerous an ally by a shrewd act of diplomacy, made a secret treaty with Egypt, their sworn enemy and natural rival, to join him against that nation. Shalmanasser, King of Assyria, hearing of this, and enraged at the act of treachery, as he deemed it, or rather, as is more probable, glad of so plausible an excuse to break faith with Israel, attacked them, laid waste their country, sent their King to prison, slew many, and carried the remainder into captivity.

Israel thus finds in the immedi-

ate results the truth of the declaration of David, "A horse is a vain thing for safety." This was not only a disregard of God's offers of help, but more, it was a direct disobedience of the laws of God, who had denounced all alliance with Egypt. But Israel had been attracted by the power of the Egyptian cavalry; they saw them how they spread dismay and death among the enemy, and thought that with them they could successfully meet the attacks of Assyria, but it failed. Egypt could not help them, and they learned their mistake when it was too late, amid the scenes of a strange land.

These two sins of Israel give us a low estimate of their spiritual condition. They show to us clearer than mere words could do, how very far their hearts had wandered from God. But while this is sad enough as it is, and we would think, even too low for Israel to have fallen, the third sin is blacker still. Oh! horrible sight, beside which the darkness of the former sins seems to brighten! Israel, God's "chosen people," whom He had loved, and had blessed with an open hand, tearing down the altars of the living God, and building in their place other idols? How could they, who had worshiped the God of Truth and Love, acquainted with His pure nature, satisfy themselves with such worship as this!

This is the spiritual result of their two sins prior to this, and certainly it is a result more to be deplored than any other. Better that Israel as a nation and her days ingloriously, and retain the true worship of God, than be accounted the greatest of nations, wield the most powerful sceptre, wear the richest crown, and desert the worship of God for idols.

Let him who doubts the depravity of the human heart study well this scene, note the repeated efforts of God to bring back these erring children, his numberless acts of love to them, and then behold them debauching their souls in a beastly idolatry, utterly ignoring his existence, and all doubts will vanish.

And let him who would be convinced of the loving nature of God, take in the condition and conduct of this people, their sin, their iniquity and their spiritual corruption, and behold the attitude of God. Is it vengeful, suggestive of wrath? Are the thunderbolts of heaven being made ready for the ingrates? No. His wrath is gone,

his anger turned away, and he reveals himself with outstretched arms, ready to receive them should they repent and return.

The reason which God would have them assign for their repentance and return, is peculiarly suggestive of the feelings he holds towards them. It is not an acknowledgement of his power and greatness; but simply "For in thee the fatherless findeth mercy." His royal robes are laid aside, his office of Judge put out of sight, and he stands before them as a Father, the dearest relation which God sustains to his people upon earth, the most conducive to love and confidence, a father weeping over, and yearning after, a wayward son, whom he loves and is loth to give up, and would pardon and receive gladly if repentant.

To human eyes, this period of Israel's history might be deemed a fitting opportunity for God to impress upon the world his pure nature and deep abhorrence of sin, by a final withdrawal from them of his favor; but to God it was deemed a golden opportunity not to wreak vengeance, but to show mercy, and truly we have a grand exhibition of mercy here.

With what joy these dismayed Israelites, after the excitement of battle, finding themselves in a strange land, and expecting ever to have before them the angry countenance of their outraged God, beheld him as he reveals himself in an attitude so appropriate to their condition and feelings. They felt like outcasts from a father's home, and now that Father, filled with compassion for them, follows and offers pardon and a place in his heart.

Brethren, such is the state of Israel then, but shall we say that only Israel has fallen? Alas! no; for while my mind revolts at the sight of these sins, I would willingly dwell upon them if by so doing one could shut out the reality that we, as the spiritual Israel, are in the same sad plight.

To be brief, we are committing the same sins which led to the final extinction of Israel as a nation. We do not call upon Assyria, nor Egypt, nor do we worship idols; but the world, with its wealth, and power, and influence, is our Assyria and Egypt; our own plans and resources are the idols we have set upon the throne of our hearts. We must, like Israel of old, renounce these things before we can reasonably hope for success in our great work upon the earth.

The church today fixes her eyes upon the possession of the world, its influence and power, and longs for them, magnifies their importance, and, deluded by their seeming necessity, is willing to give anything she possesses to gain them, alters her doctrines, changes her course with every wind of public opinion.

We hear of many churches imbibing heterodox views, departing from the "faith once delivered to the saints." I warrant that in such cases, and in many others that are working ungodly evil to the church of Christ, we will find the cause in the fact that those churches or Christians are relying upon something in the world, and feel themselves bound to change to suit the whims of a fickle world. Brethren, this is the tribute money which the world demands of the church for the specious protection and assistance it affords, and this tribute comes out of the treasury of the Lord!

We today are discouraged, disheartened, and almost ready to sink in despair. Why? Has God frowned upon us? Has he withdrawn his favor? No. It is simply because we find little or no encouragement in the world around us. All about is dark, forboding. No helping hand is stretched out to us from it, and we give up. The condition of many of our churches at this time, their degeneracy from positions of honor and usefulness, is strikingly similar to that of Israel which we have been noticing. We have been trusting in the world, our Assyria and Egypt, and have bowed down to idols, the work of our own hands; yea, have raised our personal abilities upon the throne of our hearts, the place which God, and he alone, should occupy.

Need I say that such a course must prove ruinous to our interests as Christians? We can see the ruins of many of our houses of worship, the very altars of God pulled down, and "Ichabod" written in letters of black over our doors, if we still persist in thus looking to these improper and insufficient sources of help.

At this day, when the church is looking so much to the countenance and sanction of the world, we, not only to save ourselves from the same sad fate which befell Israel, but also to preserve inviolate the truth committed to us by our blessed Lord and Master, must renounce all dependence on and trust in the world.

God has for ages been teaching us the lesson of implicit trust in him, and yet we will not learn it. He emphatically declares that it is "not by might nor by power, but by my spirit, saith the Lord." Oh, can we not, will we not today, throw ourselves upon his mercy, letting the world, with all its promises go? It is our only hope, nothing else can aid us. Hesitate and our doom, the doom of our church, so far as we are concerned is sealed. We are passing through a crisis, by a proper course we can avert the disastrous results, and that course is implicit trust in God. It seems strange to talk to the church about "trusting in God," but alas! this is a great need among Christians, and without which no lasting good can be accomplished for the Master.

I beseech you then, as this is the only right course we should pursue, and as it is advised, and more commanded of God that we shut our eyes to the discouragements of the world, reject its promises of help involving a compromise of our trust in Jehovah, put no faith in our own abilities, "the work of our own hands," but throw ourselves unconditionally upon the promises of God, which are sure.

Let us for the sake our professions as Christians, for the sake of sinners, some of whom are among the dearest ones of earth to us, that are looking to us for guidance in this great matter and are in danger of eternal ruin for the want of the very guidance and for the sake of Jesus who shed his precious blood that we might have life and who constituted us into a church, oh for the sake of all these things, and the success of that cause which should be dearer to us than our very life, let us cast ourselves upon the mercy and forbearance of God, plead for his spirit and grace to help in this our time of great need.

It is a great mistake to assume that only the new truths stimulate and edify. We have listened to sermons which were guiltless of originality and stored only with those truths which we have heard from our infancy. Yet we could almost see the "virtue" issuing from them in the comforting and edifying strength. No preacher should be afraid of preaching the old truths. They may cause some to yawn and pronounce the sermon a failure, but they are refreshing to the thirsty soul even as the water which we drank yesterday is just as good today.—Baptist Standard.

Light at Eventide.

"My life has been a stormy one, as you well know; the clouds have been so dense at times, as to make me forget the comforting thought that whom the Lord loveth He chasteneth." But thank God! there is a light at eventide.

"My life sometimes reminds me of a glorious sunset after a dark and cloudy day; for like a cloudless sky, with the sun sinking in the west, seems the going out of my earthly life. The eventide is so bright, that the memory of what once beclouded life's sky has no longer the power to cast a shadow."

This testimony, coming as it does, in a recent letter from an aged friend and former pastor, seems too helpful to bury in my own heart; and yet in passing it along, I am well aware that it will lose much that it contains for one who knew him, when at times so sorely tried as to endanger his reason.

He was in my girlhood days, a frequent inmate of my home; and I recall how long before I gave my heart to Jesus it puzzled me not a little to see a Christian so cast down; and so one day being alone with him I made bold to say:

"It seems to me that if I were a Christian I would be happy in spite of everything."

He readily detected the rebuke implied, and looking up from the book he had been fixed, he said sadly:

"Child, if you were to fall into that fire and burn yourself severely it might mitigate your suffering to know you would not always suffer so, but it would not prevent your feeling the present smart. Just so with me; it is a comfort to know that some day—when I reach home—the pain, the heartache, will have ceased, but I expect to feel the smart of earth's pangs while life lasts."

He was then in life's prime, but now, after many years of still greater mental suffering, comes this precious testimony:

"Thank God! there is light at eventide."

Another witness to the truth of the promise, "At evening time there shall be light."—Helena H. Thomas, in New York Observer.

The Catholic church in Chilla, South Africa, is said to be worth more than one hundred million dollars.

A day's journey was about twenty-three and one-fifth miles.

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ANNOUNCEMENT.

The Baptist is designed to take the place of both the Record and Layman. Sample copies are mailed to the subscribers of both the old papers. We trust that every one who receives a copy will examine it carefully, and become a regular subscriber. The paper will not be continued permanently to any who do not order it, except those who have paid ahead to one, or both, of the old papers. Those who paid in advance to either of the other papers will receive the new paper for the time paid. Those indebted to the Record or Layman, or both, may remit to this office. Any who pay the cash for the paper between now and Jan. 1, 1899, will receive it from the time of such payment until Jan. 1, 1900, for \$2.00.

We hope to receive subscriptions and money rapidly, as we are anxious for all the Baptists in the State to take The Baptist from the start.

We will take pleasure in correcting any mistakes in names, dates or anything else.

T. J. BAILEY, Bus. Mgr.

EDITORIAL.

The Preaching That Does Good.

"Looking back upon all the chequered way, I have to testify that the only preaching which has done me good is the preaching of a Savior who bore my sins in his own body on the tree; and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Savior, not as a sublime example, but as the Lamb of God that taketh away the sin of the world."—Dr. Joseph Parker.

The above from London's greatest preacher since Spurgeon's departure, is well worth our careful study. It suggests several thoughts.

1st. It is a character of commendable selfishness for a preacher to seek to do himself good by the preparation and delivery of his sermons. The subject that does not enter into the soul of the preacher as he pursues it in his study will almost certainly fall flat upon his congregation. If the preacher feels the message that he delivers to others, then his preaching has power.

No theme can so stir the heart of one of God's ambassadors as the suffering Savior.

The preacher may test the truth of the gospel he preaches to others by the good it does him personally.

The man who preaches a gospel that does not do his own life good, may justly question its truthfulness.

It is said of Judson, that in his last illness he was continually talking about the gospel of Christ and exclaiming, "how precious. O how precious is the gospel of Christ!" In the 2d place, preaching ought to do the hearers good.

The pulpit cannot compete with clubs and theatres as a place of amusement. It is vain to attempt it. But if it should succeed in holding vast crowds from year to year, still they have not been benefitted. Splendid talents, with glittering generalities may catch the people for a while but they are not benefitted. This was illustrated by the preaching of Henry Ward Beecher. No more eloquent man ever went into a pulpit in America than he, and no preacher

of any note has scarcely ever done less good to his hearers than he. But Spurgeon, not more eloquent than Beecher, held the largest audiences for over twenty-five years, of any preacher in the world, and the influence of his preaching has gone into every corner of the civilized world, cheering the hearts, and moulding the lives, of men and women, for happiness and usefulness.

3rd. The kind of preaching that does good. It is not mere philosophy. It is not a tirade upon popular evils. It is not even Christ as a sublime pattern for human living. If Christ did no more for us than to set us an example of holy living, then his life is a discouragement to us, rather than an encouragement, for we are all ready to say the model is too high. We can of our own selves never reach such a state of uprightness.

Such mere ethical preaching can not do men good. But on the other hand Dr. Parker says, "I have held up my Savior, not as a sublime example, but as the Lamb of God that taketh away the sin of the world." This is the preaching that always does good.

Arkansas Baptist State Convention.

The Arkansas Baptist State Convention met in their Jubilee Session at the Second Baptist Church, Little Rock, November 18th, 1898. Gov. J. P. Eagle was re-elected president and W. Theo. Smith was chosen Secretary, with the venerable Rev. J. S. Wood and Prof. J. W. Conger vice-presidents. The attendance was large and enthusiastic and the reports good.

The STATE MISSION BOARD paid all their missionaries in full and had several hundred dollars left in the treasury. This good showing was largely due to the gratuitous, efficient work of Gen. W. E. Atkinson, who is president of the Board and who has done more work than anybody in the State.

The FOREIGN MISSION report was not so good. It did not come up to what they gave in 1891-2. But we hope they will do better in the future.

The ORPHANAGE at Monticello made an excellent report by its agent, Rev. W. W. Gardner. It had met its obligations and had nearly \$1,000 in its treasury, looking towards new buildings. A good collection was taken in the Convention for this enterprise. OUACHITA COLLEGE enlisted the

chief interest of the Convention. It is to Arkansas what Mississippi College is to Mississippi. They are just finishing a third new building worth \$10,000. Their grounds and buildings are worth about \$100,000 now. They have present this session 352 pupils. The enrollment will evidently go largely over 400 this year.

An old interest-bearing debt of some \$8,000 was greatly annoying them.

This debt was almost entirely provided for by a public collection taken on Saturday night by Gov. Eagle.

THE PREACHING we heard was by Rev. W. H. Pasley—the convention sermon on justification by Faith, and by Rev. A. J. Barton on Sunday at the 2nd church on "God so loved the world," and by Dr. W. D. Powell at the Immanuel church. All were good sermons.

The chief attraction for Monday was to provide for the wants of Central Female College at Conway, Ark. This school is presided over by Prof. J. G. Lisle and is a great power for good. A collection was taken for this school amounting to about \$1,000.

THE JUBILEE exercises on Sunday afternoon was a very interesting occasion. This editor spoke on the rise, and progress of the Arkansas Baptist State Convention for the last fifty years. In 1857 they began a college enterprise, and in 1858 started the *Arkansas Baptist*, when our name first appeared in print.

Other brethren spoke on the memorial of the venerable Rev. R. J. Coleman.

Rev. Z. T. Leavell returned a few days ago from a trip to Oxford where he was with his brother, Prof. Leavell, in the last illness of his noble wife, about whose death we have made mention before. He returned by way of Madison, where he is pastor, and performed a marriage in high life. Bro. Leavell enjoys liberty after his long quarantine confinement.

Dr. Charles Manly, late President of Forman University, S. C., has accepted a call as pastor to the First Baptist church at Lexington, Mo.

Dr. A. U. Boone goes from Clarksville, Tenn., to the First Baptist church at Memphis as pastor.

Dr. J. L. M. Curry and wife are on a trip to Egypt.

NEWS AND NOTES.

Dr. C. S. Blackwell resigned the secretaryship of the B. Y. P. U. South several months ago, and became pastor of First Baptist Church, Wilmington, N. C., as successor to Rev. W. B. Oliver. So far as has been announced, no arrangement has been made for a successor to Dr. Blackwell in the Young People's work. Dr. Gray, of Birmingham, has this on hand, and he will see to it that the work does not suffer.

My Dear Brother:

The new Baptist paper delights me. It is neat, sound, Christian. May the blessing of the Lord of Hosts rest upon you and Brother Bailey. I want to take the new paper to church Sunday and show it to the people. I enclose a clipping from our county paper which may be of personal interest to you. You can run down and preach for us sometimes. There's a rattling bell at the front door, turn the crank day or night.

Affectionately,
J. K. PACE.

Rev. R. A. Cohran writes, "we had a fine meeting of the Doer Creek Association at Hollondale. We missed it by not having samples of the paper at the Association. Bro. Wilson, however, got six subscriptions." We thank the brethren for their interest in circulating the paper. It is theirs, as well as ours.

Dr. Sproles visited Vicksburg last Wednesday, the 23d inst., and joined in the bonds of wedlock Miss Ella, daughter of Dr. W. M. Wells, and Mr. Chamberlain, of Natchez. THE BAPTIST extends congratulations to all the parties.

Dr. Sproles will write the Sunday School lessons for the last half of 1899, for the Convention Series at Nashville, Tenn. We do not think a better selection could have been made.

The *Hazlehurst Courier* has a statement in a recent issue of that paper of the work done by the Baptist church in that city for five years. Beginning with September 1st, 1893, and ending September 1st, 1898. For State Missions \$577.41. Home Missions \$640.05. Foreign Missions \$656.86. Mississippi Col-

lege \$220.60. Ministerial Education \$433.80. General Beneficence \$139.25. Sunday Schools \$405.75. Church Furnishings, etc. \$6,000.00. Pastor's Salary and Incidentals \$6,527.61. Grand Total \$15,601.23.

We glean the following from the *Hazlehurst Courier*: Enrollment of the membership of Hazlehurst Baptist Church September 1st, 1898, 145 members. By baptism 85. By letter 91. By restoration 3. Died 7. Excluded 23. Dismissed by letter 56. Total gain for five years 93. Enrollment for September 1st, 1898, 238. The church appointed a committee of eight of its most vigorous members to proceed to build a Preachers' Home, which will be done very soon. A majority of those who were baptized were members of the Sunday School. This is a good showing. We would like to have reports from other churches.

THE BAPTIST has come and my heart is glad. It is in safe hands with you and Bro. Bailey. I intended inclosing a year's subscription, but will wait and get others to send with mine. I shall hardly cease effort until THE BAPTIST is in every Baptist home in this section of country. J. E. PHILLIPS.

P. S. I, with Bro. Price, am a life-time subscriber. I do not want to miss a copy.

Rev. H. J. Vanlandingham writes that he expects to discontinue his pastorate at Louisville, at the end of this year. He will then have one Sunday to spare. Any church wishing his services for this time would do well to correspond with him at West Point soon. Brother Vanlandingham is too well known in Mississippi to need commendation from us.

My Dear Bro. Searcy:

The first copy of your paper reached me yesterday. Is is a good issue. I expect well of it. I love you dearly and congratulate both you and the Mississippi Baptists. You are fortunate in having so fine a man as Bro. Bailey for your associate.

Mississippi is near my heart. I got my good wife there. I love many in her borders. Inclosed find my pay to January 1st, 1900. God bless you.

Affectionately yours,
JOHN D. JORDAN.

The committee to whom was referred the question of Dr. Sproles'

resignation asked Bro. Sproles to meet with them, and they prepared the report that they read to the church at his suggestion, although Bro. Buck moved to continue the pastoral relations as heretofore for another year. Yet Bro. Sproles felt that he ought to go, and the church accepted his resignation to take effect January 1st, next.

Mrs. G. W. Talbert of Grenada, sends kind words about us, which we greatly appreciate and says: "Our church, 1st Baptist, Grenada, has called Bro. Hamlett of Trinity Baptist church, Memphis. He comes to us this week."

Bro. Searcy:

Our pastor, Bro. A. J. Rogers, on the first Sabbath in November tendered his resignation to take effect January 1st, 1899. He has greatly endeared himself to the church. He is sweet spirited, cheerful, a fine singer, gets close to and wins the love and esteem of the young people as well as the older ones. While he has never finished his course in school he is a good preacher. We are loath to give him up, but the churches he was serving in connection with this church, did not pay sufficient to sustain him. He has wife and sister living with him. A church or group of churches that can pay five hundred dollars could get a good pastor. W. H. PATTON.

Rev. J. D. Anderson, of Blue Mountain writes, "THE BAPTIST has been examined. I am pleased with it. You have been at great disadvantage, but you have done well; enter me as a subscriber."

Dear Bro. Searcy:

Allow me to congratulate you on the splendid first edition of THE BAPTIST. It is all that could be desired except that it ought to be published at the Baptist headquarters of the State, the growing city of Meridian. We must make it a great paper, even though it remains in the little village of Jackson. Meridian Baptists will work for it, pray for and pay for it. Come and see us.

Yours truly,
T. C. CARTER.

Dear Brethren:

I said I would wait and see. I have seen and am convinced. Our paper is worthy of its constituency. Not one in the South has a brighter future, or more luminous prospects for success. I am con-

vinced that the right men are at the helm. In the course of time, no doubt, you will encounter opposition. All worthy enterprises, all men who battle for right, must meet opposition. They create it. It is within the range of possibility that competition will also arise. May you be so strong and good that by your smile you will make your competitor your friend. There is no law regulating the number of newspapers to be published by Baptists in any state, and it is well there is not. The infallible law of the survival of the fittest is clearly seen in the history of Baptist newspapers.

May you serve your day and generation well and merit, and receive the support of all good men. OSCAR HAYWOOD.

"Long live THE BAPTIST, and great be its influence for good."

E. E. THORNTON.
Help it to live Bro. T. by stirring up the people of your section in its support.

The Baptist cause is doing well with us. The Sherman Baptist church, under the pastorate of Eld. C. W. Smith, of Darden, Miss. He has been re-elected as pastor for another year unanimously by acclamation.

Prof. D. C. Langston is superintendent of the Sunday-school. May the Lord bless THE BAPTIST.

Yours fraternally,
J. Y. TUCKER.

Dear Bro. Bailey:

Allow me to congratulate you on the new paper. It's all right. Wishing THE BAPTIST success.

I am your brother,
O. L. KIMBROUGH.

N. B.—We have secured Bro. W. A. Hamlett of Memphis for our pastor. He was pastor of the Trinity Baptist church of Memphis.

O. L. K.
STEEN'S CREEK, MISS., Nov. 18, '98.

Dear Bro. Searcy:

I am in receipt of your paper—or our paper. I am very much pleased with it. If you can keep it as good as the first number it will more than meet the expectation of South Mississippi Baptists, and they are the best Baptists in the world, for they have put up with me for 15 years and prospered. You may count on me for all I can do for the paper or anything else to advance Baptist interests.

Your brother,
J. R. JOHNSTON.

Cleansing the Temple.

"How many times, was the Temple cleansed by Christ? Does the 2nd chapter of John and 21st of Matthew relate to the same cleansing?"—Genia Moseley.

There are two words in the New Testament translated temple. *Hieron* is the general sacred enclosure, called the Court of the Gentiles because they were permitted to enter it. *Naos* is the sacred house, the inner temple, which none but priests were allowed to enter. In this outer court, for the convenience of worshippers who came from a distance, Jewish traders were allowed to sell beasts and birds for offerings, and to change foreign money for a premium into the sacred shekel which alone was accepted for the temple-tax. It was this sacred enclosure that our Lord cleansed. He did not belong to the priesthood (Heb. 7:14), and is nowhere said to have entered the sacred house.

The first cleansing of the Temple occurred at the first Passover of our Lord's ministry, and is described in John 2:13-22. The second cleansing took place at the close of his ministry, on the next day after his triumphal entry into Jerusalem, and is related in Matthew 21:12-17; Mark 11:15-19; Luke 19:45-48.

The cleansing described in John is totally distinct from that related in Matthew, Mark, and Luke. It is impossible to suppose that the Fourth Gospel, or all the other three, are grossly inaccurate in respect to historical order, that John placed this striking event at the first and the other three placed it at the final passover.

The Evangelist describes two occurrences, with circumstantial differences. There is no difficulty in supposing a repetition of the cleansing. The money-loving traders who were driven out by Christ quickly came back when he was gone. Indeed, it is probable that even the second cleansing had only a temporary effect. Dr. Broadus says that "the chief importance of the act lies in the assertion of prophetic authority (Matt. 21:23) and its recognition by all concerned, and in its symbolical lessons." In accounting for the fact that the two cleansings are not described in all the Gospels, he further says that "the first would not be mentioned by Matthew, Mark, and Luke, because they give no account of that early Judean ministry with which

it was connected, and which John narrates; and the second would be omitted by John, who introduced very little already found in the other Gospels."

T. J. B.

A Friends Tribute.

The other day a friend took me by the hand and said, "Do you know that E. A. Taylor is dead?" The startling statement almost made my heart stand still. Possibly not a great many will know, but some will, that one of earth's purest, gentlest, sweetest and noblest spirits has gone to be with God. I met Dr. Taylor for the first time some five years ago, and that first hand grasp sent a thrill through my heart, and I knew that I had met a firm friend. And from that hour I loved him as I never loved a stranger before. I hadn't a secret that I would not unhesitatingly have confided to him. There was no care that I would not have carried to him in the calm assurance that he would sympathize with me. More than one can testify to his unfeigning interest in "sorrows love hour," and of his unfailing kindness in a time when kindness could be appreciated. He was one of the most elegant, courtly and polished gentlemen I ever knew. And as chaste and pure in thought and conversation as a maiden. No one would have dared to broach what was impure, coarse or inelegant in his presence. What a combination of excellencies concentrated in E. A. Taylor! A splendid business man, an able preacher, a model pastor, a fine organizer, a safe leader and a firm friend. We shall not see his like again soon. God deal tenderly with his desolate companion. God spread his protecting pinions over his fatherless children. God console his pastorless flock.

And now my friend, faithful and true, since it was not permitted me to say good-bye while the death-damp was bedewing your brow, farewell, until on some cloudless morn on the shining shores of eternal deliverance where friendships are never severed, where hearts will ache never again, where hopes are no more blighted and prospects never blasted, we shall clasp hands and say good morning. And if you take cognizance of affairs beyond the bejeweled battlements of thy resplendent home be assured that earth has one heart that will cherish recollection

tions of you until memory is lost in the oblivion of death.
N. W. P. BACON,
Hernando, Miss., Nov. 17, 1898.

Field Notes.

BY H. M. LONG.

By request of Bro. Bailey, the business manager, I am in the field for THE BAPTIST and working at high tide. The response to my solicitations thus far has been quite generous indeed, considering the fact that I have had no paper to show.

Now that the paper has made its appearance with such a bright cherry face and laden with so many good things—not having more than a half column of its sixty-four columns given to advertising—I expect on presenting it to be able to take subscriptions quite rapidly. To say that our people in general are pleased with the fact that our Convention is to have but one paper in the State, is putting it rather mildly. They are simply delighted.

But Bro. Editor, what have you done? Why you have left a people in Corinth, that were so devoted to you, that they seem to have donned their mourning dress because of your departure from them. And though more than two months have passed away since that, to them, sad event, they have just begun to lay aside their mourning habiliments, and put themselves in shape to call a pastor.

I have been there sir, and know whereof I write. Hon. E. S. Candler, a consecrated lawyer of Corinth, and who is generally known in North Mississippi as one of the best lay preachers to be found anywhere, has filled the pulpit regularly for the last two or three months very acceptably, and that without any fee whatever, even refusing it when offered to him. His has been pre-eminently a work of love and the blessing of God has been upon it. But on account of the pressure of professional duties he has been forced to abandon his pulpit work here, and the church will soon make a call for a pastor.

The Corinth church has some choice spirits in it, both men and women, and I sincerely trust that he who becomes their pastor may be sent of the Lord.

Bro. E. E. Thornton, the beloved bishop at Booneville, seems happy in his work, and I learn will continue another year with his present charges, to wit: Boone

ville, Rienzi and one or two country points.

Capt. J. W. Burress of Baldwin, a large hearted, big souled, liberal Baptist, and his noble spirited Presbyterian wife, know how to take care of a tired traveling preacher and make him feel at home, and they do that very thing too. It was my happy privilege on a recent visit to Baldwin to meet their daughter, "Miss Kitty," the wife of Rev. O. L. Martin, the cultivated, pious and successful pastor of the Baptist church at Anderson, South Carolina. From what I know of him I wish some Mississippi church could prevail upon him to accept work in our State.

Bro. Jeff Rogers of Amory, where he has been pastor for several years and done a good work, has resigned the church, but very recently has taken to himself a wife Bro. R. A. Cooper will succeed Bro. Rogers as pastor at Amory, and a noble people he will have to preach to there.

May the new paper prove to be all that our most sanguine people expect of it, yea, even more.

The great Russian trunk line connecting the Baltic and the Chinese seas is now nearing completion. Five thousand miles of steel rail have already been laid. Throughout it is rock ballasted. The bridge over the Volga river is 4,500 feet long, said to be the longest steel bridge in the world. The estimated cost when complete, as it is expected to be between 1902 and 1905, will be \$173,000,000. It will immensely reduce the time and cost of the circumnavigation of the world, and its liberalizing effect on Russia itself can only be fancied. Commenting on the above the Southwestern Presbyterian well says: "This drawing together of the ends of the earth is but the providential preparation for the coming of Zion's King. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted and every mountain and hill shall be made low and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed and all flesh see it together, for the mouth of the Lord hath spoken it." (Isa. x. 35—Exchange.)

A talent of gold was thirteen thousand eight hundred and nine dollars.

TEMPERANCE.

The sentiment against the legalized liquor traffic has grown in Mississippi until an open saloon is not tolerated in but twelve of the seventy-five counties in the State, and with the saloon has gone, to a great extent, the accompanying evils, profanity, gambling, and houses of ill-fame.

While we have one of the best local option laws of any State in the Union, yet it is too local, too optional and too hard to convict a violation of this law.

We should never cease our efforts until we have statutory or constitutional prohibition for the entire State. Intemperance finds its chief encouragement and strength in the sanction of the law in legalizing, protecting and receiving revenue from the traffic. We believe the temperance reform has now reached a stage where the liquor traffic has its sufferance from Christian voters. We abhor revenue from the vices and miseries of the people, therefore we will not vote the saloon keeper's ticket, nor support the politician whose policy so far warps his principles as to secure the liquor vote.

We believe no man has a right to be neutral on this question, at this age and in this enlightened country.

We as Christians should take an uncompromising stand for prohibition, total abstinence, and in the enforcing of all laws that tend to restrain and control this gigantic, cursed evil from considerations of public safety, from moral considerations, from considerations of his fellow-men in social life, and from considerations of the blight and curse it brings into the community or city.—Chickasaw Association.

A striking analogy to the union of divine sovereignty and human agency in the saving of men is seen in the fact that everywhere in the natural world God and men co-operate together to bring about certain results. The farmer plows, plants and cultivates his grain. God sends dew, rain and sunshine. God's power causes the forests to grow. Man cuts timber, prepares it and builds ships, houses and other things for his comfort. God through ages past has deposited great veins of coal in the earth. Man explores, mines, transports and utilizes that coal in the triumphs of civilization. So, every-

where in the world of nature. Who can be so blind as not to see that the Bible and all enlightened human experience attests that God co-operates with man in exactly the same way in the sphere of the spiritual?

ELLISVILLE, Miss., Nov. 18, '98.

Dear Baptist:

When your business manager informed us at the meeting of the Lebanon Association of the arrangement and plan concerning our new paper, I was delighted with the whole thing, and said so. Now since I have seen and read the paper I am more delighted and rejoice that we have, as I believe, just such a paper as will meet the expectations and supply the needs of our denomination. Yes, I like the whole thing. Am delighted with the editor, and business manager. No finer selection could have been made. Here is my hand since you have my heart, and I am yours to serve. May the hand of our gracious God guide you in the way of abundant usefulness, for the honor and glory of His name.

O. D. BOWEN.

The starry heavens, the fleecy clouds, the lightning's lurid flash, the thunder's mighty roar, the golden sunlight, the mountains, the valleys, the seas—all these speak plainly of God. They tell of his power, his glory, his goodness to men.—Selected.

A Sabbath's journey was about an English mile.

Ezekiel's reed was nearly eleven feet.

A cubit was nearly twenty-two inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about 50 cents.

A shekel of gold was eight dollars.

An omer was six pints.—The Bible Reader.

A piece of silver or a penny was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent. A gerah was one cent.

An ephah, or bath contained seven gallons and five pints.

A bin was one gallon and two pints.

A ferkla was about eight and seven-eighths gallons.

East Mississippi.

Light first appears in the East; then, "westward takes its course." It is not proposed, however, to keep the light here nor what has been revealed thereby in the shape of news. Many things may be overlooked, for there is no Record here now, and no "Chronicles" are kept. No attempt will be made to report everything—only a few late items.

Meridian escaped a visitation of the late epidemic this year as well as last, though we were perplexed by the quarantines. Special thanksgiving ought to have been given. The fact is, we do not give thanks and praise to God as much as we ought for blessings and deliverance. This is one of the sins of omission of our people generally.

Business has not suffered as much with us as might have been expected, as cotton and produce continued to come into market all through the quarantine times, and building has never ceased. Our churches were able to keep up regular services except for a short time at night, and the Chickasaw Association was able to hold its regular session here.

Nearly all of the thirty-three churches composing our Association were represented. The membership is reported at 2816, and yet only 1486 are voted as belonging to the Sunday Schools, with 166 officers and teachers. Surely the quarantine and fear of pestilence has not affected all parts of the State in like manner. Yet statistics show that only 17 per cent. of the educable children in Mississippi attend the evangelical Sunday Schools.

The writer, with Dr. Hackett, attended a fifth Sunday meeting last month at Long Creek, and had interesting services on Lord's Day—the latter preaching a capital sermon. In the afternoon we drove over to Pleasant Hill Sunday School where the undersigned gave a black-board lecture. These places are about seven miles from the city.

Saturday week the writer accompanied Pastor Covington to Suka-lena, about eleven miles westward. A fair congregation greeted the pastor that afternoon, and a better one next day, notwithstanding unfavorable weather. After the black-board lecture Sunday morning, Bro. McCausy was to have been ordained, but it had to be postponed for want of ministerial help. A more hospitable people would not be easy to find. The

church is called Macedonia, and belongs to Oktibbeha Association.
L. A. DUNCAN.

Ministerial Education.

BY GEO. WHITFIELD, SEC.

We earnestly beg the friends of Ministerial Education to help the work now. Our Board has now fourteen ministerial students to provide for. Three of these have been with us during the quarantine. A number of others also have written that they are coming; and are expected daily. To support these the Board has neither provisions nor money. Only the small amount of \$30—in contributions has been received since last June.

We need provisions for the two cottages, where the students room and do their own work, cooking, etc. Need money also to buy books, coal, wood, etc., and to pay board of those students who cannot room in the cottages. Will need at least \$50 per month in money, from now on to the close of the session.

Please friends, help us, for our need is urgent. Send us a contribution at once or as soon as practicable.

We ask the pastors and the churches and every friend of Ministerial Education to help us now. Especially do we appeal to the sisters in the W. M. Societies. They have always helped our work liberally, and we trust they will do so now.

Our Board assisted twenty ministerial students last session; and the testimony of the Faculty is that they all did well.

Help us, friends. This is your work and it is Christ's work. Then help us for Christ's sake.

Clinton, Miss., Nov. 1898.

Married.

At the Baptist church in Aberdeen, November 17, Mr. J. T. Steffner of Washington City, to Miss Katie Lee Maynard of Aberdeen. The bride is one of our noblest young ladies. She will be sadly missed in all of our church work. The good wishes of the entire community go with them.

J. N. McMillan.

Aberdeen, Miss., Nov. 21, 1898.

A talent of silver was five hundred and thirty-eight dollars and thirty cents.

"It is more blessed to give than to receive."

WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY,
JACKSON, MISS.

We are glad some of our ladies have sent in reports of work done in a number of Associations which we hope will be read with interest. We want to make this "Department" interesting and profitable. We are, so to speak, at the exchange. So sisters, send in anything you may have that will be for the good of our Redeemer's cause, and help on in this good work. We appreciate the many kind words of the different ones that have written us. We are glad that Mrs. Whitfield, of Canton is trying to rally the Sun Beams. We regret that her address dropped out of the forms last week. We wish this department much success and urge the children and Band Workers to report promptly to Mrs. Whitfield, at Canton, Miss.

DEAR SISTER: I was delighted when a copy of our new paper was handed me, and with childish impatience I asked: Have we any place in it? And when the answer came, "Yes! I was so rejoiced, I felt like I must write and tell you so. Welcome, and may God bless you."

I have the pleasure of being a member of the W. M. S. of the First Baptist Church in Grenada. Our women do not attend as they should but there are a few of us who meet and do what we can for the Master's cause.

Our (Yalobusha) Association commenced at Osceola, Miss., on the 10th inst. And as it was more convenient for me than it was for anyone else at that time it was my pleasure to go and take a letter written by our beloved and highly esteemed secretary, Mrs. E. A. Meadows. I was met at the train by that genial gentleman, Mr. Appling, and escorted to Miss Donie Robinsons', who had prepared a home for all of the Coffeeville and Grenada delegates. Nothing was left undone to make it comfortable for us. Right near the church too, where I could attend every service. The women had a called meeting on the 12th, at 10 o'clock A. M., with small attendance; reports were sent in from six societies. We have eight organized societies in this association that are doing what they can for the blessed Master. I am sure we could do a great deal more if the pastors would cooperate with us as they should. Our

little band has had great cause for discouragement in that way, but we read our Bible and find that Christ encouraged and blessed the women that ministered unto him when he was here on earth, and that he first appeared unto a woman after his crucifixion and ever sent her to tell his brethren. So let us continue to read God's word and do what it teaches and we will some day hear the encouraging words: "well done good and faithful servants, enter into the joys of thy Lord."

Allow me to welcome you again Dear Sister and to pray God that your charge may not prove a hard one.

Your Sister in Christ,
Mrs. T. TOMLINSON,
Grenada, Miss.

Woman's Meeting of Copiah Association.

The Woman's Meeting, composed of the several societies of Copiah Association was held on Saturday, Nov. 12th, in the Baptist church at Hazlehurst.

The meeting was presided over by Mrs. Pace, President of the Central Committee. Our vice-President having sent in her resignation, Mrs. Owen, of Crystal Springs, was elected to fill that office. A collection was then taken to defray the expenses of the vice-President for the past year. Reports were read from Damascus, Spring Hill, Hopewell, Crystal Springs and Hazlehurst, which reflected credit on the different societies.

The packing of the box to our Frontiers Missionary was to have occurred on that day but on account of not hearing from some of the societies it was postponed to Tuesday, Nov. 22d, when we hope to have ample contributions on hand to make a splendid box. It was much regretted by all present that the sending of this box had to be deferred so long, and it is suggested that hereafter all preparations be made to pack and ship these boxes as soon as she quarantine is raised, or at least by the middle of November. The questions were asked: "Have we all done our duty in regard to this box?" "What would Jesus do if He were here?" To the first let every sister examine her own heart and decide for herself. To the second we think if Jesus was here He would speak a word of commendation or cast an approving glance at each and every servant of His who has tried in her feeble way to serve

Him. However small our contributions, however severe the rebuke we receive from our fellow-workers, here, if with a clear conscience we can look into the face of our Heavenly Father and say, "Lord we have done what we could," He will meet us with an approving smile. On the other hand, no matter how much we have done, no matter if our contributions surpass all others, if we have not done all that we could do and given all that we could give, we cannot expect from Him that approbation which in itself is reward enough for the truly Christian heart.

Yours in the work,
M. E. FORTENBERRY, Sec.
Hazlehurst, Nov. 19, 1898.

Woman's Missionary Union.

Auxiliary meeting to the Chickasaw Association, met in session at Meridian, Sept. 24; Mrs. W. David presiding.

Devotional services conducted by Mrs. David, acting as vice-president.

Letter from Miss Heck, President of the Woman's Missionary Union, urging enlarged contributions was read.

Miss Annie Armstrong's circular letter, advising how to send boxes to missionaries.

Paper read on motives for Home Mission work, written by Rev. Curtis Lee Laws.

Reports from other societies by their representatives.

Report from Central Committee was read by the vice-president.

Interests of the Orphanage at Jackson brought forward and subscribers obtained for Orphanage Gem.

The tithing system urged. Contributions for Foreign Mission Journal solicited.

Meeting closed with devotional exercises. A very refreshing meeting.

Mrs. PHILLIPS,
Rec'd. Sec.
Mrs. W. J. DAVIS,
Act. Vice-Pres.

SUMMIT, Miss, Nov. 28, 1898.

Dear Dr. Searcy:

I have enjoyed No. 1 of THE BAPTIST greatly. I doubt it can be improved upon in any particular very much. I trust that the present number is a fair specimen of all that will be sent out. Our pastor, Bro. Anding, has been confined to his bed for four weeks, suffering from a slow type of fever and will not be able to do much for some time to come, but he is

bearing it with great patience and fortitude. Yours faithfully,

J. R. SAMPLER.

BRANDON, Miss., Nov. 21, 98.

As president of the Mississippi Baptist Historical Society, I consider it my duty to request that you send regularly to Bro. Jno. T. Buck, Librarian of said society, post office, Jackson, Miss., to be preserved by said society, copies of THE BAPTIST, as a part of the history of the Baptist denomination of this State. Your compliance with this request will place me under obligations to you.

Sincerely your friend,

J. H. WHITFIELD.

GEORGETOWN, KY.

Accept thanks for the paper sent me. It is a good paper. Success to you. Gambrell's article reads like written by a Christian statesman. Leaveal can write charmingly; why don't he do more of it? Mississippi Baptists did a very wise thing in putting W. T. Lowrey as president of the college. He will make it go; you see if he don't. God bless the Mississippi brethren. I can never forget them.

Fraternally,

W. B. CRUMPTON.

Rev. N. Futree of Natchez, has tendered his resignation of the Ball Street Baptist church of that city, to take effect Dec. 25th. Bro. Futree would be glad to confer with some other church, either in this State or in Arkansas, with a view to the pastorate. He is a vigorous preacher, just in his prime and capable of doing his best work. We wish him great success.

Kind Words.

Rev. J. B. Searcy, Jackson, Miss.

THE BAPTIST has come. Am pleased with it. Derived much benefit from reading it. I don't know exactly when my subscription expires, but I wish to continue; so notify me. I am a member of the new church. (Gloster Baptist Church.) We have a membership of 115. Good live Sunday School. Bro. W. S. Culpepper, of Russell, Miss. will fill our pulpit for 1899.

Pray for us that the Lord may direct us in the ways of truth and righteousness. May the Lord bless you in the work you have begun and that every Baptist in Mississippi will take our paper, THE BAPTIST.

Fraternally yours,

G. P. McGAHER.

P. S.—I shall endeavor to get our members to all take the paper.

BOYS YOU ARE WANTED AT
Mississippi College.

May the President have a word with you? For 13 years I have had a most delightful work with the girls at Blue Mountain. That is a lovely spot, and my work there was an ever-growing pleasure; but I have given over that inspiring position to my capable and worthy brother, Prof. B. G. Lowrey, and I am to devote myself to the boys and men. I shall have a strong and noble faculty, and we shall be pleased to give you first class college training. We shall try to shield you from all that would weaken you, and throw around you such influences and give you such help as will constantly strengthen you. We want you to be MEN! strong and manly men; and we shall do all we can to assist you in bringing yourself to that glad condition. Come with us and we will do you good.

Expensive? Why, no! It is cheap, if you wish to make it so. One boy who lives 225 miles away, told me that last session he paid board, matriculation, incidentals, books, traveling expenses, everything for \$130. Some go cheaper than that. You can spend more, but you need not.

Opened November 9th. Come if possible. Clinton, Miss., is the place.

Yours for success,
W. T. LOWREY, President

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We are aware that our people who suffer from nervous, chronic or long standing complaints do not have the same opportunity to be cured as to the residents of the great cities where the most eminent specialists reside. Dr. G. H. Townner, Detroit, Mich. (P. O. Box 6), who has the largest practice in the world, and who is without doubt the most successful specialist in curing all forms of nervous and chronic diseases, offers to give free consultation by mail to all sufferers. Write to him at once about your case. He will surely cure you.

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bids you welcome to its \$100,000 worth of new buildings in the healthful mountains of East Tennessee. \$100 pays your expenses for one year. Come at once.

Why a Combination of Zinc and Lead is "Non-poisonous."

All the salts of lead, including white lead, are extremely poisonous compounds, and nothing can be added to them which will make them non-poisonous if taken into the system. Therefore the lead in a combination paint is of itself as poisonous as the lead in a keg of "strictly pure carbonate." But in the combination paint, the lead is, first of all, diluted. Suppose the mixture to be half lead and half zinc white; this reduces by one half the quantity of poisonous material in a given bulk of the dry paint. Furthermore, such a combination will require about fifty per cent. more oil than the pure lead would need to make it ready for use, thus reducing still further the quantity of the poisonous material in a given bulk of the paint.

The foregoing considerations are of special interest to the painter, he being the only one whose health is jeopardized in the application of the paint. But the most important consideration is the behavior of the paint after it has been applied. It is well known that pure lead paint quickly crumbles and falls into powder—"chalks off"—in painter's parlance. This lead dust or powder is poisonous, and especially so to women and children. It may not produce severe lead poisoning, but it does injure the health. Now zinc white does not crumble from the painted surface, and when combined with lead it prevents the latter from crumbling. Hence with a combination paint made of zinc and lead there is no "chalking off," and consequently no possibility of lead poisoning.

A lead combination paint containing zinc is, therefore, perfectly safe to use as far as the health of those living in its presence is concerned, and relatively safe as regards the health of the painters who apply it.

Some French authorities claim that pure zinc white is superior to white lead on every account, and one prominent Parisian firm of contracting painters use no white lead in any of their work; but, taking conditions as they are and experience as it runs, this is rather an extreme view. Painters are familiar with the use of lead, it is very opaque, and when properly combined with zinc to hold it in place, and to whiten it, makes generally a satisfactory paint. But alone it is not a good paint and is anything but economical. Compared with the best combination paints it costs more per pound, requires fully fifty per cent. more of it to cover satisfactorily an equal surface, and needs renewal in a much shorter time. On every consideration the combination paints have the advantage.

Vaccinating Bugs.

The science of medicine has reached wonderful perfection. The microbe theory in certain diseases has been proven true beyond doubt. The inoculation of chintz bugs with the microbes of contagious diseases, in order that epidemics may spread among the little pests, is a practical method now in use. Dr. D. M. Bye, the eminent specialist for cancer of Indianapolis, Ind., says that dosing with medicines, cutting with knives or burning with plasters to cure cancer is no longer to be recognized; but that he has discovered a combination of soothing balmy oils which kill the cancer microbes and cure the most malignant cases. Those who read this will confer a great favor by cutting it out and sending it to a friend who is afflicted. Book sent free, giving particulars and prices of Oils. Address Dr. D. M. Bye, Lock Box 25, Indianapolis, Ind.

CHEAP RATES TO ARKANSAS AND TEXAS.

On September 20th, October 4th and 18, November 1st and 15th, December 6th and 20th, 1898, the Cotton Belt Route will sell round-trip tickets from St. Louis, Cairo and Memphis, to all points in Arkansas, Louisiana and Texas and Oklahoma, at one-fare plus \$2.00 for the round trip. Stop-overs will be allowed on going trip within 15 days and tickets will be good to return within 21 days from date of sale.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its ages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Death by Neglect.

Dr. D. M. Bye, the eminent specialist, of Indianapolis, says thousands of persons die from cancer every year from no cause save neglect. It is taken in time not one case in a thousand need be fatal. The fear of the knife or the dread of the burning, torturing plaster causes a few to neglect themselves till they pass the fatal point where a cure is impossible, but by far the greater portion die because their friends or relatives, on whom they are dependent, are insensible to their sufferings and impending danger till it is too late. Book sent free, giving particulars and prices of Oils. Address Dr. D. M. Bye, Lock Box 25, Indianapolis, Ind.

Look! A Stitch in Time.

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At druggists. 50c and \$1.00 bottles.

HOME READING.

A Talk About Neighbors.

If we form our conclusions from observations taken in our great bustling cities, we shall be quite ready to affirm that neighborliness is a thing of the past. One is more and more struck with the unfriendliness of a great town. You do not know—often you do not care to know—the people who live next door to you on either side, and the dwellers on the opposite corner or at the other end of the street are as remote from your consciousness as if they lived in Patagonia. It happens not infrequently that you grow accustomed to certain familiar figures; an old gentleman with a gold-headed cane; a lady who wears the dignity of her eighty years as she does her satin cloak and velvet bonnet. After a while these persons cease to be denizens of the street. They have grown feeble and are remaining indoors, or they have faded out of life. The brisk business man who goes at the same hour each morning to his office or shop, who catches a certain car at the corner, becomes known to you as a resident in the vicinity, but you have no particular curiosity about his name or circumstances.

One day you go home from a round of visits, or from your own business office, and you see a wreath of flowers on the door-bell of the neighboring house and people going in and out, and you are aware that that gray and shadowy angel who impartially visits every home in the world when its turn comes, has crossed your neighbors' threshold. But it is nothing to you. Possibly you inquire the circumstances; very likely you remind yourself that you did not know the person in life, and that you have no right to intrude with inquiries or sympathy upon the survivors, who have their own friends and do not need you.

If you have had your early home in a sociable, friendly village, where everybody knew everybody else; where it was the custom to hob-nob over the garden gate with the man next door; where the whole town rejoiced when some great honor or happiness came to a child of the place, and the whole town grieved when there was a corresponding sorrow—you feel

very lonesome and desolate in your first plunge into city life.

Do not, however, forget that in our country there are many phases of life, and that while a nomad instinct has brought many wayfarers to the city to find the solitude of crowds, yet there still are joy and love and friendliness in many smaller towns and villages and along the pleasant country side. It still happens that a neighbor in one of these blessed smaller places, finding herself suddenly able to take a week's journey with her husband, may call upon her friend next to mother her brood while she is gone. Not long ago, in a lovely Southern town where I was visiting, I called on a beautiful and childless woman, whose charming home was at that moment fairly overflowing with juvenile life. Little white-haired boys and girls were playing on the veranda with their dolls and little carts. A motherly black nurse sat on the doorstep with a dimpled baby in her arms, and my friend observed: "My neighbor has gone to California and I am taking care of her children for her until returns." Could sisterly kindness go farther than this? For the friends were simply friends—not relatives—and this kind neighbor was taking on herself the responsibility of looking after the possible accidents which might befall a flock of restless boys; the possible croups and fevers which might attack the little ones in the night, while the mother went happily away on her journey without a care, knowing how safe her children would be in the hands of her friend.

In the same city, if company unexpectedly arrives and the dessert is not sufficient, near neighbors are quite willing to go without theirs that the friend whose guests have come may not find herself at a loss. Pies and puddings, creams and custards, are sent over the back fence; and in one instance, when a husband unexpectedly brought home with him three old college mates, who had dropped in upon him from space, his wife, knowing that the modest steak provided for dinner would not satisfy these appetites, went confidently to her neighbor next door. An exchange was presently effected, and a goodly roast smoking from the oven made its appearance on the table where it was needed, while the steak changed hands and sufficed for the wants of the family who had no company. This has not departed from

a thousand of our Southern towns, from our New England villages, and from our blessed country homes in any part of the land.

In our cities we have many great advantages as, for example, the trained nurse, who comes at a moment's call in the hour of calamity or anxiety or even severe illness, but in our country places, where the trained nurse is not easily attainable, there are yet to be found kind motherly women with a faculty for looking after the sick, women who understand nursing and who come to a household in its hour of extremity and do their womanly best. "My husband lay at death's door for weeks," said a friend to me. "I don't know what I should have done if my neighbors had not taken turns in helping me care for him." Thinking of instances like this one repeats the old Bible phrase with thankfulness, "Better is a neighbor that is near than a brother that is far off."

I question if we do not lose a great deal by limiting our neighborly acquaintances and our neighborly interchange of kindness as we do in our town life. Many a time there is an aching heart not far off which we may cheer. Often if we would encourage the impulse we might become pleasantly acquainted with people divided from us only by a narrow partition wall and it would do us good and not evil to come in touch with their lives. There is a certain sadness in the thought that we sometimes miss an acquaintance, and after a little interval of days or weeks inquire what has become of her, and are told that she was buried at such a time. We might at least have gone to take a look at the still face or laid a flower upon the coffin. The act of kindness would not have hurt us and it might have been balm and sweetness to some wounded and mourning heart.—*The Christian Intelligencer*.

The characteristics of true love are beautifully set forth in the thirteenth chapter of first Corinthians. In verses 1-3 love is made all important to the Christian. Without it, said Paul, all the catalogue of gifts "profiteth me nothing." Verses 4-7, love is invincible. With it in his life the Christian may be assailed by envy and pride, selfishness and evil thought, but he "endureth all things." In verses 8-13 love is described as immortal. The gifts mentioned

perish, and our partial knowledge passes away like the mist of the morning; faith and hope fill full their places in life and are no more, but love, the greatest of all, abides forever.—Selected.

The Funny Man.

I wrote some lines once on a time
In wondrous merry mood,
And thought, as usual, men would say
That they were exceeding good.

They were so queer, so very queer,
I laughed as I would die;
Albeit, in a general way,
A sober man am I.

I called my servant, and he came;
How kind it was of him
To mind a slender man like me,
And he of mighty limb!

"These to the printer," I exclaimed,
And, in my humorous way,
I added, as a trifling jest,
"There'll be the devil to pay."

He took the paper, and I watched,
And saw him peep within;
At the first line he read, his face
Was all upon the grin.

He read the next; the grin grew broad,
And shot from ear to ear;
He read the third; a chuckling noise
I now began to hear.

The fourth; he broke into a roar;
The fifth; his waistband split;
The sixth; he burst five buttons off,
And tumbled in a fit.

Ten days and nights, with sleepless eye,
I watched that wretched man,
And since, I never dared to write
As funny as I can.

Newsboy Legislation.

A story told in a recent number of *"The Standard"* contains a rebuke for those business men, and their name is legion, who conduct their affairs according to the maxim "Business is Business." The story follows:

"Here, boy, let me have a 'Sun.'"
"Can't, nohow, mister."
"Why not? You've got them."
I heard you a minute ago cry them loud enough to be heard to the City Hall."

"Yes, but that was dunnother block, ye know, where I hollered."
"What does that matter? Come now, no fooling; hand me out a paper. I'm in a hurry."

"Couldn't sell you no paper in

this here block, mister, cos' it b'longs to Limpy. He's just up to the farder end now; you'll meet him."

"And who is Limpy, pray? And why does he have this especial block?"

"Cos' us other kids agreed to let him have it. Ye see, it's a good run on 'count of the offices all along, and the poor chap is that lame he can't get around lively like the rest of us, so we agreed the first one caught sellin' on his beat should be lit on and thrashed. See?"

"Yes, I do see. So you newsboys have a sort of brotherhood among yourselves?"

"Well, we're goin' to look out for a little cove what's lame, anyhow, you bet."

"There comes Limpy now; he's a fortunate boy to have such kind friends."

The gentleman bought two papers of him, and went on his way down town, wondering how many men in business would refuse to sell their wares in order to give a weak, halting brother a chance in a clear field.

Quiet Hour Thoughts.

Jesus Christ was the supreme optimist of all human history. Loftiest ideals filled his mind and guided his life. He came into a world made foul by sin and dwelt among men whose "thoughts and imaginations are evil continually," and yet he was inspired by the high purpose of lifting such sinful, degraded creatures into actual union with the infinite God. Truly, as we look back to his days on earth and note all the externals of his life, it does seem like a wild dream of fanaticism. Yet the homeless, wandering teacher reigns in millions of hearts and these hearts are finding their sweetest joy and peace in communion with God and hourly struggling with God to be more and more like him. The ideals of Jesus are to be realized: "He shall see of the travail of his soul, and shall be satisfied."

"Strength for today is all that we need. For there never will be a tomorrow. For tomorrow will prove but another today."

With its measure of care and sorrow.

The Bible is a book of life and progress. All its teachings tend to arouse within us burning energy towards clearly defined ends. The saving of men through God's appointed means is the purpose it

seeks to inspire in every life. To accomplish this great purpose energy, development, progress in the physical, mental and spiritual spheres are necessary. Do-nothingism is inimical to true religion. A lazy man cannot be a successful Christian. Saving souls is work—for mind, heart and body—and saving souls is the Christian's one business in this world. Better leave no foot prints on the sands of time than to let them show you were moving backwards. We need carefully to weigh much that is now being printed about Jesus. Much is idle speculation. Don't think a book worth your reading simply because it is bound in blue and has gold edges.

The sad thing is not the tendency of modern thought, but the fact that most people do not think at all.
O. C. PETTON.

Growth and Power of England.

BY REV. A. B. CABANISS.

How strange are the mutations of time! How instructive the lessons of Providence! When the Romans conquered nearly all the nations around them, they never exchanged their prisoners, but brought them as captives to Rome, to be sold into slavery to pay the expenses of the war. They stationed troops in all these conquered countries to keep them in subjection. When these would sometimes revolt and try to get their freedom, the Romans would send additional troops to subdue them again; always bringing a lot of prisoners to Rome to be sold into slavery at the close of the war. Among their conquered provinces were the old Britons, whom Caesar first brought into subjection, and found a troublesome race to manage. Like the Cubans, though uncultured, they would try to get their freedom, but the prisoners paid the penalty with slavery.

As an evidence of the low esteem in which the Romans held the old Britons, let the following from their renowned orator and statesman testify in a letter to his friend Cicero to Atticus.

"I understand you wish to buy some domestic slaves. Do not buy any of these Britons, because they are stupid and utterly incapable of being taught, they are utterly unfit to form a part of the household of Atticus." See Great Commission by Harris Boston, Edition 1842, page 207.

How little did Cicero, in his Roman pride, dream of the won-

derful uplift Christian missionaries and Christian civilization were to give to those despised heathen Britons; that when Rome had lost her provinces, and her power and her people are called "Dagoes," in contempt, then—these Britons would be girdling the earth with their conquests and colonies and the sun would never set on Britannia's dominions. Her sails would whiten every sea and be fanned by every breeze, taking the lead in commerce and carrying light and knowledge, civilization and progress, wherever her people went. Great as was Rome's imperial power at its height, it was comparatively small, when compared with the British Empire up to date, 1898.

At the present moment the British Empire is fifty-three times the size of France, fifty-two times that of Germany, three and a half times that of the United States of America, thrice the size of Europe, with treble the population of all the Russias. It extends over 11,000,000 square miles, occupies one-fifth of the globe, containing one-fifth of the human race, or 350,000,000 people, embraces four continents, 10,000 islands, 500 promontories and 2,000 rivers.—*Reflector*.

"The fool hath said in his heart, There is no God." Only a fool could say such a thing, and he says it from his vile, wicked, depraved heart.—Selected.

Three Prayers Answered.

In reply to the question, "What place has prayer for temporal blessings in your system of natural law in the spiritual world?" Professor Drummond, as reported, said in one of his talks at Lakeview:

"A large, splendidly equipped steamship sailed out from Liverpool for New York. Among the passengers were a little boy and girl, who were playing about the deck, when the boy lost his ball overboard. He immediately ran to the captain, and shouted, 'Stop the ship, my ball is overboard.' The captain smiled pleasantly, but said: 'O, no, my boy! I cannot stop the ship, with all these people, just to get a rubber ball.' The boy went away grumbling, and confided to the little girl that the captain didn't stop the ship because he couldn't. He believed the ship was wound up some way in Liverpool, and she just had to run, day and night, until she ran down. A day or so afterwards the children

were playing on deck again, when the little girl dropped her doll down into the engine room, and she supposed it, too, had gone overboard. She said, 'I will run and ask the captain to stop the ship and get my dolly.' 'It's no use,' said the boy; 'he cannot do anything. I've tried him.' But the little girl ran on to the captain with her story and appeal. The captain came and peeped down into the engine room, and, seeing the doll, said: 'Just wait here a minute.' And while the ship went right on, he ran down the stairway, and brought up the little girl's doll, to her delight and to the boy's amazement.

"The next day the cry rang out, 'Man overboard!' and immediately the bell rang in the engine room, by orders from the lever in the hands of the captain; the great ship stood still until boats were lowered and the life was rescued. Then she steamed on until she reached her wharf in New York. As soon as the ship was tied up, the captain went up town and bought the boy a better ball than the one he had lost. Now each of the three prayers were answered. The little girl received her request without stopping the ship; the little boy, by a little waiting, received his also; and yet for sufficient reason the ship was stopped by a part of the machinery itself, not as an after-thought, but something put into the ship when it was made."—*Western Christian Advocate*.

No man can walk about and look upon the display of God's creative, preserving and ruling power in all nature and not find his judgment convinced that God lives and reigns. Paul uses this argument. He says: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."—Selected.

God has given evidence of his power and goodness in his acts of providence. "Who in times past suffered all nations to walk in their own ways; nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."—Selected.

Success—Worth Knowing.

40 years success in the South, proves Hughes' Tonic a great remedy for Chills and Malarial Fever. Better than Quinine. Guaranteed, try it. At Druggists, 50c, and \$1.00 bottles.

Recent War History.

War between the United States and Spain began April 21, 1898, that date being named in an act of Congress passed on April 25, declaring that a state of war existed. Spain issued a declaration of war on April 24. Hostilities ended with the signing of protocols by the Secretary of State, for the United States, and M. Cambon, the French Ambassador, acting for Spain, on August 12, 1898. The war lasted 114 days. The principal events preceding and during the war, and dates on which they occurred, are as follows:

February 15.—The United States battleship Maine was blown up in the harbor of Havana. According to the report of the court of inquiry appointed by the United States the explosion was due to an external mine.

April 20.—President McKinley authorized by Congress to intervene in Cuba, using the United States military and naval forces, sent an ultimatum to Spain. The Spanish minister at once left Washington, and the next day the United States minister left Madrid.

April 22.—A proclamation was issued by the President of the United States blockading the principal ports of Cuba.

April 23.—President McKinley issued a call for 125,000 volunteers to serve for two years.

April 27.—The batteries of Matanzas, Cuba, were shelled by Admiral Sampson's flagship, New York, with the monitor Puritan and the cruiser Cincinnati.

April 29.—The Spanish fleet commanded by Admiral Cervera, consisting of the Christobal Colon, the Almirante Oquenda, the Marie Teresa and the Vizcaya, and the Furor, Terror and Pluton, left the Cape Verde Islands for Cuba.

May 1.—Rear Admiral Dewey, commanding the United Asiatic squadron, destroyed the entire Spanish fleet in the Philippines without losing a man.

May 11.—The Wilmington, Winslow and Hudson engaged the Spanish batteries at Cardenas, Ensign Bagley and four of the Winslow's crew were killed. Major General Wesley Merritt was ordered to the Philippines as military governor.

May 12.—A United States fleet commanded by Rear Admiral Sampson, bombarded the fortifications of San Juan, Porto Rico.

May 19.—Admiral Cervera's fleet reached Santiago de Cuba, and a few days later was bottled up there by the flying squadron of Commodore Schley.

May 25.—President McKinley called for 22,000 more volunteers. Twenty-five hundred Spanish troops sailed from San Francisco to Manila, several thousand more following later.

May 31.—The Massachusetts, Iowa and New Orleans bombarded the fortifications at the mouth of Santiago harbor. They were bombarded again several times after Admiral Sampson took command of the fleet.

June 3.—Assistant Naval Constructor Hobson, ran the collier Merrimac into Santiago harbor and sunk them in the channel under fire from the Spanish forts. Hobson and his men were taken prisoners.

June 10.—Six hundred marines were landed at Caimanera, Guantanamo bay, several Americans being killed.

June 12.—The fifth Army Corps, commanded by General Shafter, sailed from Tampa on twenty-nine transports for Santiago, arriving off there on June 29.

June 13.—President McKinley signed the war revenue bill, providing for the raising of revenues by a stamp tax, and providing for a popular bond issue.

June 21.—A Spanish fleet under Admiral Camara, left Cadex for the Philippines, but returned after passing through the Suez canal.

June 22.—Gen. Shafter's troops began disembarking at Baiquiri and Saboney near Santiago.

June 24.—Roosevelt's Rough Riders were attacked while advancing towards Santiago; sixteen Americans were killed and forty more wounded before the Spaniards were repulsed.

July 1.—General Lawton took El Caney, Santiago, and the First and Tenth Infantry and Roosevelt's Rough Riders took San Juan after heavy fighting. Official reports gave the American losses 231 killed and 1,364 wounded and missing.

July 3.—Admiral Cervera's squadron made a dash out of Santiago harbor, and every vessel was sunk or disabled by the Americans. Gen. Shafter demanded the surrender of Santiago. The seizure of Guam, in the Ladrone Islands, by the Charleston, was reported.

July 7.—President McKinley signed resolution passed by the Senate annexing the Hawaiian Is-

lands to the United States, and the Philadelphia was ordered to Honolulu to raise the American flag.

Gen. Torral in command of the Spanish troops at Santiago, Gen. Linares being wounded, surrendered his forces and the eastern portion of the province of Santiago de Cuba to Gen. Shafter.

July 20.—General L. R. Wood, formerly colonel of the First Volunteer Cavalry, was appointed military governor of Santiago.

July 25.—United States troops, under Gen. Nelson A. Miles, landed at Guinaca, Porto Rico, the town having surrendered to the Gloucester after few shots.

July 26.—Through the French Ambassador, the government of Spain asked President McKinley upon what terms he would consent to peace.

July 28.—Ponce, the second largest city in Porto Rico, surrendered to General Miles, and he was received by the residents with acclamations of joy. Capture of several other towns with little or no fighting.

July 30.—President McKinley's statement of the terms on which he would agree to end the war was given to the French Ambassador. The President demanded the independence of Cuba, cession of Porto Rico and one of the Ladrone Islands to the United States, and the retention of Manila by the United States pending the final disposition of the Philippines by a joint commission.

July 31.—United States troops engaged the Spaniards at Malate, near Manila, in the Philippines, with some loss on both sides.

August 9.—The French Ambassador presented to President McKinley Spain's reply accepting the terms of peace.

August 12.—Protocols agreeing as to the preliminaries for a treaty of peace were signed by Secretary Day and the French Ambassador. United States military and naval commanders were ordered to cease hostilities. The blockades of Cuba, Porto Rico and Manila were lifted and the war was ended—Selected.

SHUBUTA, Miss., Nov. 18, '98.

The Baptist:

DEAR BRO. SEARCY—Vol. 1, No. 1 of THE BAPTIST to hand. Clear type, on good paper, nice form, and well edited. I subscribed for The Record with its first issue and received the last copy. Will get up list and send with my subscription. W. H. PATTON.

CLEVELAND, Miss., Nov. 21, 1898.
Dear Bro. Searcy:

I congratulate you on having "struck twelve" in the first number of the Baptist. Keep to this high mark which you have set and the Baptists of Mississippi, I think, will have no cause of complaint as regards their newspaper service. I loved the Record and loved every editor it ever had, having read it regularly from the first number that was issued up to the last, as it came from the hands of my well beloved brother, Dr. Hackett. And now here goes my love and loyalty for THE BAPTIST as long as it sticks to Bible principles and practices, and I know it to be in safe hands under the management of its present Editor and Business Manager.

May our Father, with great grace, guide and help each of you, in your noble, but difficult work.

Your brother,

R. A. CORRAN.

The venerable Rev. J. T. Freeman writes: "I am now nearly four score, and blessed with good health and a happy home. I have nearly lost the use of my lower limbs, but can amble around the house and yard for five minutes at a time. Am happy here, and in 'that blessed hope' of rest, and the resurrection of the dead at the coming of Christ." Grand old man! May the Lord deal gently with him till he calls him from labor to reward.

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